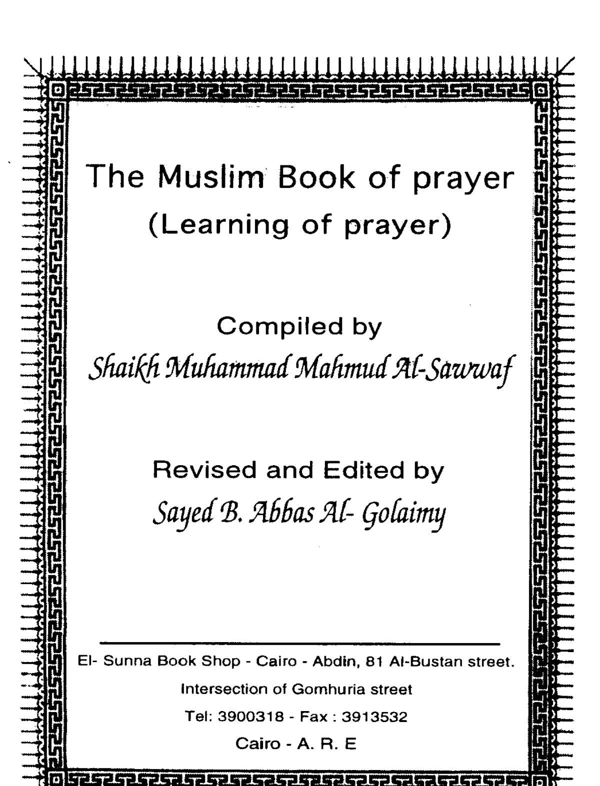


The Muslim Book of prayer

(Learning of prayer)

Compiled by

Shaikh Muhammad Mahmud Al-Sawwaf

Revised and Edited by

Sayed B. Abbas Al- Golaimy

El- Sunna Book Shop - Cairo - Abdin, 81 Al-Bustan street.

Intersection of Gomhuria street

Tel: 3900318 - Fax : 3913532

Cairo - A. R. E

تعليـم الصـــلاة

Ta'aleem AL-S'alah

تأليف

الشيخ محمد محمود الصواف

باللغة الإنجليزية

مراجعة وتحقيق

سيد بن عباس الجليمى

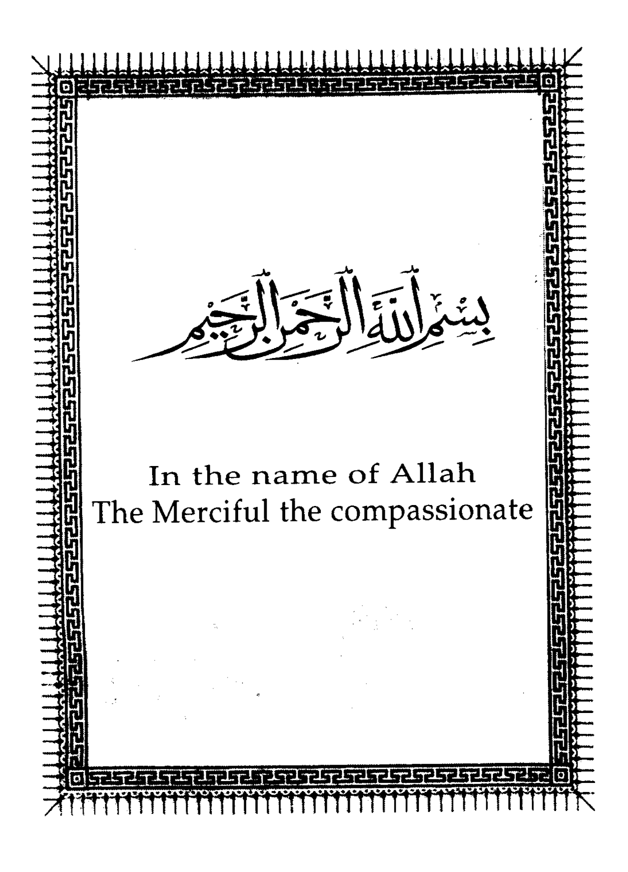
الناشر

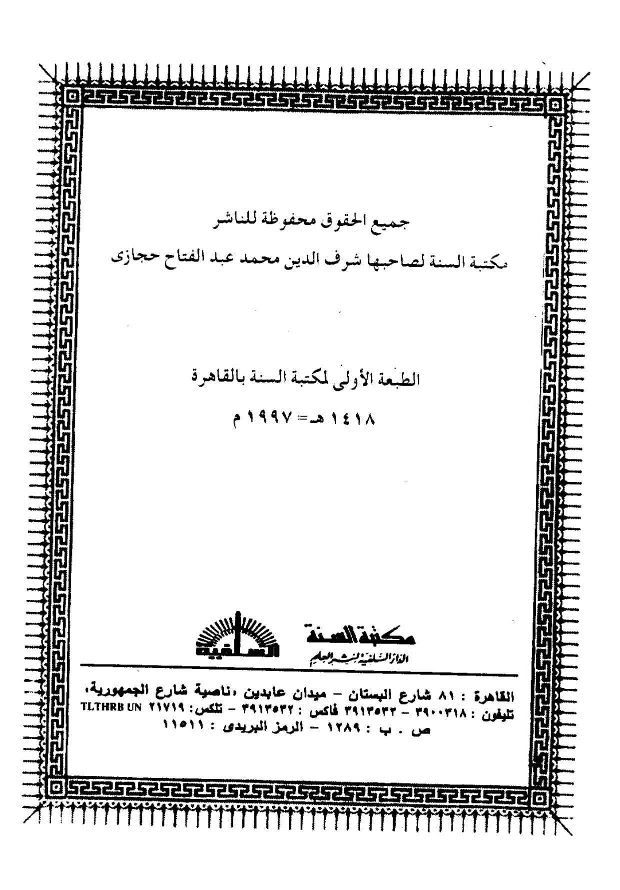
مكتبة السنة بالقاهرة

---

٨١ شارع البستان - تقاطع شارع الجمهورية - عابدين - القاهرة

ت: ٣٩٠٠٣١٨ - فاكس ٣٩١٣٥٣٢


بسم الله الرحمن الرحيم
In the name of Allah
The Merciful the compassionate



الطبعة الأولى لمكتبة السنة بالقاهرة

١٤١٨ هـ = ١٩٩٧ م

مكتبة السنة

الدار السلفية لنشر العلم

السلفية

القاهرة : ٨١ شارع البستان - ميدان عابدين «ناصية شارع الجمهورية»

تليفون : ٣٩٠٠٣١٨ - ٣٩١٣٥٣٢ فاكس : ٣٩١٣٥٣٢ - تلكس: ٢١٧١٩ TLTHRB UN

ص . ب : ١٢٨٩ - الرمز البريدى : ١١٥١١

Introduction

مقـــــــــدمة

Praise be to the Compassionate and Merciful Allah, just and wise, who grants His favor and mercy to whomever obeys Him, who is angered by and punishes whomever disobeys Him. He is self-sufficient, all-powerful, the Greatest, the Most High. Praise be to him, Exalted be His countenance, Mighty be His dominion. It is he who judges, and it is to Him that we return.

I bear witness that there is no god but Allah. It is He who Has imposed upon Muslims the duty of saying five prayers daily and enjoined them from above the Seven Heavens to observe the prayers saying:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ (٢٣٨) ﴾ [البقرة].

"Guard strictly your prayers, especially the

Middle prayer, and stand before Allah with all devotion. (Q. 2: 238).

I bear witness that Muhammad is the Messenger of Allah, the most excellent of worshippers, leader of the Allahfearing, supreme among prophets.

This is a short book of instructions about prayer. I wrote it when I realized the urgent need for something like it. I had become aware of a praiseworty inclination among many men and young people towards the true religion and everlastin message of Allah. They have within them the need to perform their religious duties, especially in prayer - that cornerstone and pillar of Islam which Allah has made a beacon of his religion - a suit as it were, or an external sign of the Allah fearing. The souls of a multitude are wastingaway from the grief that springs from the neglect of prayer, for, by abandonin this great

cornerstone, they shun Allah. They long to return to Allah and to perform the prescribed prayers, but they are confronted by their ignorance as to the proper manner in which to perform them. A great number are ashamed to let tis bitter face be known, for when a man looks at himself, he sees that he has grown old and knowledgeable and has achieved, a worldly stature which is to be envied, yet he is unable to perform a simple prayer - something which even Muslim children, let alone their elders, should know with certainty.

﴿إِنَّهَا لَإِحْدَى الْكُبَرِ (٣٥) نَذِيرًا لِّلْبَشَرِ (٣٦)﴾ [المدثر] This is a cardinal sin- against which all men should be on their guard. I mention this with the utmost sorrow, having myself become aware of it and having foud many Muslims in my country in this distressingly sad situation.

This is what has prompted me to write this short book so that those who read it may perhaps benefit from it and gain profit by it.

Since every Muslim has the need for the five prayers, the Friday prayer, the Congregational prayer, the prayer of the two Feasts, the prayer for the dead, the prayer during a journey, and the prayer for Allahs guidance, I have included these subjects in the hope that they will be of value. I have tried to use the simplest terms so that all, the young and the old, the educated and the uneducated alike, might understand. Those who do pray may benefit from it by correcting their mistakes, while those who do not pray will learn the prayers written here. I have avoided, as far as I have been able, contentious matters and have mentioned nothing except what has been established as correctly passed down from the prophet and what is held to be the opinion of most of the Imams.

I beseech Allahs guidance in this work for only he can do this. I beseech Him that my words

retain their sincere intentions and that He counsel those who may find errors or mistakes there in to pardon me. May Allah grant me success in it. I ask Allah to grant that all readers may benefit From it, to for give us our sins, our mistakes and our extravagances, to guide our feet in the true path, to make us steadfast in our promise to our Lord both in this world and on the day of Resurrection. Allah is my all, the perfect consellor, the perfect master, the perfect helper.

Muhammad Mahmud AL- Sawwaf



CHAPTER ONE

THE PLACE OF PRAYER IN ISLAM AND THE JUDGMENT ON ONE WHO ABANDONSIT

مكانة الصلاة فى الإسلام ، وحكم تاركها

i- Prayer, the pillar of religion

الصلاة عمود الدين :

Every Muslim says, and knows in his heart, that prayer is the "pillar of Religion". And indeed this is so. It has become the line which divides Islam from non-Islam. Islam has not only thus described it, but has made it the pillar of the faith, because of it's exalted position, it's supreme value and it's great importance to Allah and his Prophet. Allah has ordered us to be mindful of it, saying:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ (٢٣٨) ﴾ [البقرة]

"Guard strictly your prayers, especially the Middle Prayer, and stand before Allah with all devotion" (Q 2: 238).

The prophet said, The first thing that the slave of Allah will be called to account for on the Day of Judgment will be Prayer. If it was good, his needs will have been good; if it was bad, his deeds will have been bad. (1)

Allah has made prayer the way to success, prosperity, and happiness:

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢) ﴾ [المؤمنون]

"The believers must (eventually) be prosperous who are humble in their prayers. (Q.23 : 1-2).

(1) Related by tabarany in Middle (2/1880) and others from Anas. Please see shaikh Elalbany in his book saheiha (No: 1358).

II- The spiritual influence of prayer:

التأثير النفسي للصلاة:

Genuine prayer, based on humility and submis-sion, illuminates the heart, purifies the soul, and teaches the worshipper both the refinements of worship and his obligations to the divinity of the great and almighty Allah, for it is through prayer that the glory and majesty of Allah is implanted in his heart. Prayer endows and ennobles man with such excellent virtues of character as truthfulness, honesty, moderation, integrity, understanding, modesty, fairness, and generosity.

It raises him up and directs him to the One Allah, increasing fear and dread of Him. In this way his moral standards are raised, his soul is purified, and he sets aside lying, falsehood, evil, deception, anger, and pride and thus rises above injustice, enmity, meanness, iniquity and

disobedience. Thus he proves the word of Almighty Allah to be true :

﴿ ..... إِنَّ الصَّلاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (٤٥) ﴾ [العنكبوت]

"Prayer restrains from indecency and evil. And remembrance of Allah is the greatest thing in life. And Allah knows the (deeds) that ye do". (Q. 29 : 45).

III- Prayer as a remedy for the heart:

في الصلاة شفاء القلوب:

Prayer has a form and a spirit. Its form is worship whith the body, it's spirit is worship with the heart. It is a material and spiritual exercise, The heart and countenance of one who performs it will shine with divine light, and his soul will be uplifted. It is the link between the slave and his Master.

The performance of prayer is one of the

greatest tokens of faith, the most significant of religious ceremonies, and the surest way of thanking Allah for His boundles favors. To neglect it is to be separated from Allah. It is to be deprived of His mercy, the abundance of His favors, and the plenitude of His generosity. It is to be refused His kind-ness and blessings.

True prayer is the remedy for the ills which beset the heart and corrupt the soul. It is the light which dispels the darkness of evil and sin. Abu Huraira said:

I heard the Messenger of Allah say:" Look, if any one of you had a river at his door and bathed in it five times a day, would any of his dirt be left". They said, None of his dirt would be left. "He said, This is like the five prayers by which Allah washes away our sins. (1)

(1) Related by al-Bukhari (No. 528) and Muslim (No.667).

IV. Unity and equality in prayer:

الوحدة والمساواة في الصلاة :

Equality and justice are made manifest through prayer. When the Muezzin calls "come to prayer, come to prosperity' all those whose duty it is to pray and who hear his call, be they rich or poor, young or old, ruler or subject, assemble in one row with no distinction or difference between them - all of them servants of Allah. They meet on common ground in the house of Allah, thinking only of Him and humbling themselves before Him.

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾ ﴾ [الجن]

And the places of worship are for Allah (alone); therefore invoke not anyone along with Allah", (Q. 72: 18).

Standing behind one imam, They face in one direction, worship One Allah who has no partner, and become humble and submissive, fearing His

punishment and craving His mercy. With certainty, divine blessings will descend upon them and they will be surrounded with His mercy.

﴿ وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ (٥٦) ﴾ [الأعراف]

"Pray to Him with fear and longing (in your heart): for the Mercy of Allah is near to those who do good. (Q. 7:56).

V. The judgment on one who renounces prayer: حكم تارك الصلاة :

ALLAh has ordained prayer and made it the beacon of Islam and the pillar of the religion. The prophet said, "On top is Islam. The pillar which supports it is Prayer and the highest place in it is the struggle for the cause of Allah". [1]

---

(1) Related by Al-Tirmithi (No. 2616), El-Nasa'ie (No.414) in his book Al Tafseer.

Prayer was the first of the religious observances decreed by Allah. It was ordained on the night of the Prophet's ascension to the seven heavens. Because of it's importance and the great value which Allah places upon it, He spoke directly to His messenger, with no intermediary. For this reason He visits severe reproach upon whomever abandons it, considering them to be nonbelievers and to have strayed from the true path.

He who has turned from prayer has turned from Islam and has angered his Lord. He has broken the commandments of his faith and set himself on the road to destruction. By this action he has rendered all his good deeds useless, for he has acted contrary to the pronouncements of Allah concerning prayer - and one who disobeys Allah is virtually one who denies Him for, had he acknowledged Allah's words, surely he would

have obeyed this, the most divine of all commands:

"Almighty Allah said,:

﴿ وأَقِمِ الصَّلاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَىٰ لِلذَّاكِرِينَ (١١٤) ﴾ [هود : ١١٤]

'Establish regular prayers at the two ends of the day and at the approach of night' for those things that are good remove those that are evil; be that the word of remembrance to those who render (their) load. (Q.11: 114).

﴿ ..... وَأَقِمِ الصَّلاةَ إِنَّ الصَّلاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ ... ﴾ [العنكبوت : ٤٥]

'And establish Regular Prayer. Prayer restrains from indecency and evil." (Q. 29: 45).

And

﴿ ... فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلاةَ إِنَّ الصَّلاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا (١٠٣) ﴾ [النساء]

"But when ye are free from danger, set up

regular prayers; for such prayers are enjoined on believers at stated times." (Q. 4: 103).

The Prophet said,

"What lies between a perfect man and unbelief is the renouncing of prayer." (1)

Buraida said,

"I heard the Messenger of Allah say, 'The obligation Which separates us from them is prayer He who renounces it has become an unbeliever." (2)

Abd Allah Ibn. Amr relates that one day, speaking of prayer, the prophet said,

"For one who observes it, it becomes a light, a proof and a deliverance on the Day of Judgment. For one who does not observe it, there is no light, no proof, no deliverance, and on the Day of

---

(1) Related by Imam Ahmad (3/389) and Muslim (No. 82) from Jabir Ibn Abd Allah.

(2) Related by Imam Ahmad (5/346), Tirmidhi (No. 2621) Nasa'ie (1/231), Ibn Maja (No. 1079) and others.

Judgment he will be Qar'un, Pharaon, and Ubaey Ibn Khalaf."[1]

Those honored traditions and the words of the commands contained in the Qur'an clearly show the enormity of the sin of one who renounces prayer. They also indicate what his place will be in this world and in the hereafter.

Because of these and other traditions, and because of the importance of prayer in Islam, some of the Companions of the Prophet held the view that whoever renounced prayer had become a nonbeliever and many learned men followed them in this belief. Others held the opinion that if such a person deliberately renounced prayer, without denying that it was a religious duty, then he had strayed from the true path and ought to be punished and imprisoned until he had returned to

(1) Related by Imam Ahmad (2/169), Abd Ibn Homid (No.353) and others.

it. In this way he would not be a bad example to the populace.

Leading exponents of orthodox Islamic schools of theought held the opinion that whoever abandons prayer should be put to death. This is what Ibn Rushd says in Bidayt al-Mujtahid, (1)

"Al-Hafiz Abd EL 'Aziem al-Mundhirie said, A group of Companions held the view, as did those who came after them taht whoever abandoned prayer deliberately until it's time passed away should be declared an unbeliever.'

'The above view was held by the Companions Umar Ibn Al-Khattab, 'Abd Allah Ibn Mas'ud, Abd Allah Ibn Abbas, Mu'adh Ibn Jabal, Jabir Ibn Abd Allah, and Abu AL-Drdaa'. Among those who were not compaions and who held this

(1) Cited by Shaikh Muhammad Ahmad al-Adawi in his book, Miftah al Khitaba and -al-Wa'z.
(مفتاح الخطابة والوعظ)

view were Ahmad Ibn Hanbal, Ishaq Ibn Rahawaih, Abd Allah Ibn Al-Mubark, Al-Nakha'i, Al-Hakam Ibn Utaiba, Ayub Al-Sakhtiyani, Abu Dau'd Al-Tayalisi, Abu Bakr Ibn Abie Shayba, Zuhair Ibn Harb, and others.[1]

Yet others held the view that he who deliberately abandons prayer without however abandoning his basic belief in it's true religious merit has neverthless strayed from the true path and, in order that he should not set a bad example for others, he must be chastised and imprisoned until he resumes prayer.

Scholars of the orthodox school of thought, such as Ahman, Ishaq, and Ibn Al-Mubark hold the view that one who abandons his faith should be punished by death. Among those who believe that such a person must be punished are Malik,

(1) From Al-Hafiz Al-Mundhirie in his book Al-Targheb and -Al-Tarheb. (الترغيب والترهيب)

Al-Shafi'i, and Abu Hanifa and his followers.[1]

Thus the Law of Islam admonishes severely it's members and requires of them sincere adherence to Islamic law throuh the continous practice of prayer, the most important pillar of Islam and the greatest of religious duties. No wonder then that we hear him adjured as a nonbeliever or as one who has strayed from the truth, for we read in the holy Qur'an and we see taht he who abandons prayer is called an evildoer and is numbered among the criminals who will go down to Hell.

﴿أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (٣٥) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٦)﴾ [القلم]

"Shall we then treat the believers the same as the sinners? What is the matter with you? How judge ye?" (Q. 68: 35- 36).

(1) According to Ibn Rushd, Bidayt Al-Mujtahid (1/90). (بداية المجتهد)

Indeed the Qur'an further explains and describes The wrongdoer who encounters the believer. saying:

﴿ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ (٣٨) إِلَّا أَصْحَابَ الْيَمِينِ (٣٩) فِي جَنَّاتٍ يَتَسَاءَلُونَ (٤٠) عَنِ الْمُجْرِمِينَ (٤١) مَا سَلَكَكُمْ فِي سَقَرَ (٤٢) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (٤٣) وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ (٤٤) وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ (٤٥) وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ (٤٦) حَتَّىٰ أَتَانَا الْيَقِينُ (٤٧) فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (٤٨) ﴾

[المدثر]

"Every soul will be (held) in pledge for it's deeds. Except the companions of the right Hand (they will be) in Gardens: they will Question what led you into hell. They will say, "we were not of those who prayed; nor were we of those who used to talk of vanities with fain talkers; and we used to deny the Day of Judgement until there come to us Death, no intercession of (any) intercessors profit them." (Q. 74: 38-48).

To abandon prayer then is to follow the road to Hell which leaves nothing spares nothing, and consumes men with it's heat- a proper reward. But your Lord, whoever has violated the teaching of His Prophet whom He has approved as a guide and Messenger, whoever has heard the words of Allah which circumscribe his actions and has understood them and then has set himself a course of resistance and disobedience to them, whoever has been too proud to worship his Lord, on him this judgment is not excessive. If he pauses to consider for only a moment he will surely realize that by abandoning prayer he has put himself outside the pale of Islam and that he has no right to protest against this righteous judgment, especially after it's description in the holy Qur'an and after reading a tradition such as the following which Ibn 'Abbas related from "the Prophet:

"The props and bases of religion are three and on them Islam was founded. Whoever abandons any one of them is an unbeliever whose blood it is lawful to shed: witnessing that there is no god but Allah, the ordained prayer, and the fast of ramadan. (1)

The fact of being associated with something does not entitle one to expect benefit from it when the association is not supported by deeds which are imposed by that association. Let us have some examples:

A. First example: المثال الأول

Suppose you belong to an office where you hold an appointment. When are you entitled to be called an employee and take your salary?

Are you not required actually to do your

---

(1) Related by Abu Ya'la with a good rendering of transmission. see Abu Ya'la (No. 2349) and Tabaranie (No. 12800). see also Elda'efa (No. 94) Elalbany.

work? And does not the head of your office record the date you begin? Then do you not keep office hours and work until the end of the month in order to receive your salary? If you do not do the work which you are appointed to do, or do not keep at the task until it's completion, would the office put up with you patiently? Would they pay you? Of course not! Even if the order had been issued for your appointment, it is the easiest of matters to cancel it and dismiss you.

B. Second example: المثال الثانى

You belong to some institute or school. Are you not required to attend class regularly and to prepare all that the staff asks of you? If you disobey the staff and do not listen to what they have to say, if you break the laws and regulations of the school or institute, will you continue to be a member of it, or will you be expelled? There is no doubt that you would be dimissed and your

membership in the institution would be of no value to you.

C. Third example: المثال الثالث

If you join the army, either as an officer or as a private soldier, are you not required to wear a uniform? Do you not pay attention to the orders of your superiors and obey them with neither question nor delay? If you do not put on the uniform or, if after having put it on, you do not carry out the commands of your superiors and do not comply with the military regulations but rather on the contrary, fail in all the obligations which membership in this honorable profession places on you, do you think you would be allowed to enjoy the benefits, or do you think you would be discharged without delay and denied all the rights which you had been enjoying? I believe that you would expect to be dimissed as being unfit for this honorable

profession.

Islam operates in a similar fashion. You accept Allah as your Master, Islam as your religion, and Muhammad (Peace be upon Him) as your Prophet and Messenger. Are you not required to carry out the obligations of the religion, to perform the religious duties, and to support it's first principles? Is it not necessary, to be a member, to carry out the most important of it's commands- the obligation to perform the prayer? This is the distinguishing mark of the Muslim just as the uniform is the distinguishing mark of the soldier. Are you not required to heed the commands of the holy Qur'an which was revealed by the Lord of Might and Omnipotence and to comply with every single order if you are to be associated with the Qur'an and it's community? Are you not required to be guided by your Prophet, to follow his light, and to obey

his every command seeing that Allah has commanded you to obey him and follow in his steps?

If you disobey the commands of your Lord and the instructions of your Prophet, if your put the Qur'an behind you and demolish the buttresses of Islam one by one until finally prayer itself is torn down, do you think that, having demolishe and rejected prayer, you are still entitled to call yourself a Muslim? Should the mere fact of your connection with Islam be of any advantage to you? Will you bedeprived of it? You will be expelled and barriers and fences will be erected between it and you. This answer is in my opinion, according to the Law, and as you must see yourself, it is patently clear and generally recognized.

The Prophet said, "What lies between a perfect man and unbelief is the renouncing of

prayer." [1] The unbelievers are the ones who suffer loos.

VI. Expectation of the mercy of Allah:

الأمل فى رحمة الله :

Because of your belief that Allah is mighty and omnipotent, abounding in forgiveness and pardon, and ever near in His mercy, you should not think that religion is inconsistent with the examples I have given you. The reason is that His mercy is allembracing and closest of all to man, especially to one who believes in Him even though his actions are wrong.

I support you in your belief that Allah is forgiving and compassionate, abounding in pardon, and that His mercy encompasses heaven and earth and whoever is in them. The extent of His mercy and munificence does not grow less. On the contrary, a single drop from the sea of

(1) See page (19).

His generosity is sufficient to submerge mankind with a flood of blessings and benefactions. This I say, and this I believe. Yet please bear with me a little while so that we can reflect on some of the verses of the holy Qu'ran and try to understand something of the sayings of the Prophet. In this way we shall see whether the mercy of Allah is so cheap that it can be distributed without cost to whomever asks for it, to whomever does not ask for it, and to whomever does not hope for it; indeed, even to whomever it does not even come to mind, who neither thinks to seek it nor strives to obtain it.

It is my belief that sound logic, a mature intellect, and the everlasting Law do not accept that mercy is granted to such an extent for everyone. There are those, because of the evil they have done, for whom the mountains would crumble, the heavens would be split asunder, and

the earth would tremble. They do not believe in Allah and they refuse his blessings. They treat mankind wrongly and unjustly. They deny Allah and His messenger and disobey Their commandments, heeding none of them, doing everything which Their Law commands them not to do.

Do you think they are entitled to obtain the same lofty status in acquiring the divine mercy? They are far from it. It is close only to the righteous. Al- mighty Allah said:

﴿ ... إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾ ﴾ [الأعراف]

"For the Mercy of Allah is near those who do good. (Q.7:56).

And:

﴿ .. . وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ ﴾ [الأعراف]

"My mercy extendeth to all things. That

(Mercy) I shall ordain for those who do right and practice regular charity and those who believe in our Signs." (Q. 7: 156).

In one of the holy traditons (Hadith Qudsi), the Prophet called to mind that Allah had said:

"How impudent is he who aspires to My Garden without working for it. How can I pour My mercy on him who withholds obedience to me?"

Mercy is obtained by good deeds, piety, almsgiving, and reverence for Allah. Faith is proved by the actions which spring from that faith. Faith does not come simply by wishing for it but from resolution and steadfastness in the soul and from the deeds which attest to it.

Al-Bukhari relates (1) a tradition of Anas

(1) It is mistake, the correction is: Related by Ibn El naggar and dailamy and notise that the rendering of transmission is very weak. For more knoweledge please see El Albany in his book Elda'efa (No. 1098).

which is traceable to the Prophet:

"Faith is not wishing but is what is implanted in the soul and attested to by deeds. Wishes mislead people so that they leave this life without having performed a single good deed. They say 'We reverenced Allah' but they lie. Had they had reverence, they would have done good deeds".

I hope after this that you have not despaired of the mercy of Allah for it is close to you, ready to be taken. Turn to Allah in repetence and be of the worshippers who prostrate themselves, obtaining the mercy, forgiveness, and favor of Allah which your soul desires. Here lies prosperity and happiness in this world and the next.

Hasten to repent. The door of repentance is always open for those who would enter. Draw close to Allah and Allah will draw close to you no one can grant you greater help. Perform your religious duties and stand before Allah with

humility, with worship, and prostration. Allah will forgive your sins, pardon your misdeeds, and admit you to His mercy. He will give you gardens and palaces. Hasten to true prayer which keeps you from evil and what is forbidden, which will bring you close to Allah .

But this will be impossible unless the prayer is humble and sincer before Allah, Lord of Heaven and Earth. If there is anything of hypocrisy, the labors of one who performs it will be rendered worthless and futile.

VII. Rejected prayer: الصلاة المرفوضة

The fundamental point about prayer is that it purifies the soul., refines the character, and keeps one who performs it from falsehood and all forbidden actions. It cleanses one of base and shameful acts. If we see someone who prays yet at the same time unlawfully enriches himself with the possessions of others, who spreads evil

among men, and whose actions are incompatible with the noble precepts of the religion, who perhaps uses prayer as a snare with which to capture the good opinion of people, behind which he conceals his many misdeeds, then the benefits which his prayer should bring upon him and which should restrain him from doing evil will be cancelled out.

If we should see someone like this we know that his prayer is rejected and futile. It will be rolled up like a bundle of worn-out clothes and thrown in his face whether he likes it or not. His prayer will avail him nothing and will not draw him near to Allah Rather, it will increase his distance from Him and incur more loss on himself, for tradition says, "He whose prayer has not restrained him from evil and misdeeds has only increased his distance from Allah."[1]

(1) Related by Ibn Abi Hatiem and EL-Tabarani in large from Ibn Abbas, see: ElDa'efa (No: 2).

Furthermore, the Law of Islam rejects the prayer of one who does not persevere in it, who does not perform the ritual ablution properly, who does not perform it with humility, who does not bow the body, and who does not prostrate himself for, an absence of concern for these matters indicates an absence of interest in them. If one does not pay attention to this important first principle, then why should one concern oneself with what follows it?

In the tradition which is related by Anas Ibn. Malik the Messenger of Allah says:

"One who has performed the prayer at the rightful times, who has carried out it's ritual ablutions, who has carried out the requirements of standing, submission, bowing and prostration, his prayer shall emerge shining white, it will say 'May Allah protect you as you have protected me.' But one who has performed the prayer at

other than the rightful times, who has not carried out it's ritual ablutions, who has not carried out the requirements of submission, bowing, and prostration, then shall his prayer emerge the darkest black. It will say, 'May Allah ruin you as you have ruined me.' So when it arrives where it is intended it will be rolled up like a bundle of old clothes, then he will be struck with it in the face." [1]

Listen to the words of the Almighty, as related in the holy tradition (Hadith Qudsi), which explains from whom prayer will be accepted. Let this be a warning to those of you who have strayed from the path and those who have adopted religion as a means of achieving their private ends, who pray only for their own requirements. May Allah turn against them while

(1) Related by Al-Tabarany in middle and the rendering of transmission is very weak, see Magma'a [(1/302), (2/122)].

they are so alienated and let them see what Allah promises to those whose prayer is accepted.

Almighty Allah said,:

"I will accept the prayer of one who humbles himself before My greatness, who does not display arrogance towards what I create, who does not constantly spend the night disobeying Me, who spends the day remembering Me, who has compassion for the wretched, the wayfarer the widow, and the afflicted. That man's light is as the light of the sun. I will protect him with My might, guard him with My angels, be a light for him in the darkness, in ignorance and understanding. His likeness in my creatures is as paradise in the garden"[1]

The traditions make clear the judgment on

(1) Related by El-Bazzar (No. 348) and Ibn Hebban in Magrohin (2/31) from Ibn Abbas. The rendering of transmission is very weak, see Elda'efa (No. 950), Magma'a Elzawayed (2/147).

those who mix good deeds with bad. Can this possibly be advanced as an argument by those who would use it as evidence where by to discredit religion and prayer - unjustly and with enmity?

VIII. Aweak argument: حجة واهية

Some people, when I have urged them to perform the prayer, have replied:

"Religion lies not only in prayer. there are many who pray yet their hearts are wicked, their actions outside prayer are evil. As for us, our hearts are pure...'we love religion and we respect it more than many who pray...' and so on. Their argument is weak. They are under the impression that the actions and prayers of these people which will be cast back into their faces are an argument against religion and prayer itself. They think that religion should become a tomb which exists only in the heart and should

have no outward sign which would demonstrate "if nothing else" the conviction of the heart and the life of this religion.

Fear Allah ! Try to find favor with Him ! Hasten to do good works before you are distracted ! Forge a link between yourself and your Lord with much prayer and almsgiving, and with many good deeds !

Know that Islam is not prayer alone, nor only a pure heart. No ! It is prayer and purity, love and loyalty; it is steadfastness, good deeds, and hospitality; it is pilgrimage and bearing witness; it is almsgiving and worshipping; it is struggle for the cause of Allah and sincere devotion to Him.

﴿ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴿١٤﴾ ﴾ [غافر]

"Call upon Him, giving Him sincere devotion and none besides Him." (Q. 40 : 14)

Guidance and worship; book and sword; faith' knowledge and endeavor; wisdom and dignity;

paradise and hell; obedience and reverence; a comunity and an organized society.

Islam is acoherent unit, indivisible, It is not possible to believe one part of the Book and disbelieve another part. It must be accepted in it's entirety. Working to achieve this faith means working at all of it.

Muslims, fear Allah. Turn to Allah before death overtakes you, for whoever turns to Him, to him he turns, forgiving him and granting him His favor. The mercy of Allah is not more liberal than that bestowed on one who approaches Him in search of it. Acknowledge Allah in times of prosperity and he will acknowledge you in times of adversity. Turn back to your religion and thrive, seek the help of Allah. Recite your lord's book. It will be for you a treasure and a light. Follow the light which Muhammad (peace be upon Him) brought you. Seek the hereafter

through what Allah has given you, but do not forget your part in this world, transient thought it may be, and even though it be filled with pleasure and amusement.

Do good and Allah will do good to you. Seek not the wickedness of the world. Perform the prayer and give alms. Bow down with those who bow down.

Fight for Allah in His holy war. A great struggle awaits you.

If we will not confront Allah by pious deeds, by patience, and by preparation, for grief will befall us and, Allah forbid, we shall become the losers. Therefore fear Allah.

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣) الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤) ﴾ [آل عمران]

"Be quick in the race for your Lord's forgiveness for a garden whose width is that of all heavens and the earth is prepared for the righteous: those who spend, whether in prosperity or in adversity, who restrain anger and pardon men, for Allah love those who do good".

(Q. 3:133-134)

May Allah direct us to the true path, reconcile us to endure obedience, delight us through prayer, offord us all help, give back the glory to religion and Islam, predispose to this religion he who would protect it. Almighty Allah is the greatest protector, the greatest of helpers.

Praise be to Allah, Lord of heaven and earth.



CHAPTER TWO

PREPARATION FOR THE PRAYER

الصــلاة والتهيؤ لها

1- The meaning of prayer: معنى الصلاة

The meaning of the Arabic word for prayer (Salat) is "supplication" or "request". The Arabic language has another word with the latter meaning but because this word is used in a more general sense a further word which would mean, specifically, to make an invocation to Allah had to be found. It is said that the word the Arabs now use originally meant "to glorify". Specific acts of devotion therefore are called prayer because in them we glorify Allah, as Islam commands we should and as Muhammad (peace be upon him), the Messenger of Allah, explained.

The Companions, those who came after him, and the leaders of the religion, have followed him in this. The word has now come to have the meaning:

(The worship and glorification of Allah by specific words and actions. commencing with the words: "Allah is Great" (اللّه أكبر) and ending with the words : (السلام عليكم ورحمة اللّه) " May peace, and the Mercy of Allah be with you. A specially ordered and regulated form which the Islamic religion has brought into being and which all Muslims follow as a light and guide).

Nevertheless the word still retains it's linguistic meaning of "supplication" and "glorification".

The meaning of our saying "Prayers belong to Allah" (الصلوات للّه) Is that Allah and Allah alone is entitled to receive the supplications where by it is intended to glorify Him.

The meaning of our saying (اللهم صلِّ على محمد)

"O Lord, bless[1] Muhammad" is "O Lord, glorify him in this life by exalting his memory, grant success to his mission, and preserve his Law". It means to ask in the hereafter for Allah's intercession on behalf of his community and for a great reward for him because of his good deeds. It has been said that it's meaning originated when Allah commanded us to "pray for" the Prophet on whom he had bestowed His friendship, but because we were incapable of discharging that divine duty, we left it to Him saying, "O Lord, bless Muhammad for You know what befits him".

The blessing of Allah on His Prophet is mercy, that of the angels is forgiveness. Ours is supplication and exaltation. Almighty Allah said:

(1) The Arabic verb used here is the same as the verb "to pray". This section of the book is intended to clarify an apparent paradox in the arabic language as related to Islamic Teaching.

﴿ إِنَّ اللَّهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (٥٦) ﴾ [الأحزاب]

Allah and his Angels send blessings on the Prophet O Ye that believe! Send ye blessings on him and salute him with all respect. (Q. 33:56)

Prayer is an individual duty incumbent on every Muslim man and woman who, having reached the age of puberty and being of sound mind, have heard the message of the Prophet Muhammad (peace be upon him), and are capable of performing it and are clean and undefiled. A child is required to perform the prayer from the age of seven so that he will be brought up to love it and will make a habit of it. He must be made to perform it at the age of ten if by then he has refused to do so and has not heeded the instructions of his guardian and foster parents.

There are many verses in the holy Qur'an concerning prayer, the following being only a few of them

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا (١٠٣) ﴾

[النساء]

"Prayer is enjoined on Believers at stated times to be conducted at appointed hours". (Q.4:103)

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ (١٣٢) ﴾ [طه]

And:

"Enjoin prayer on thy people and be constant therein. We ask thee not to provide sustenance: we provide it for thee. But (the fruit of) the Hereafter is for righteousness". (Q.20:132)

And:

﴿ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (٤٣) ﴾ [البقرة]

"And be steadfast in prayer; practise regular charity, and bow down your heads[1] with those

(1) The argument is still primarily addressed to the jewes, but is of universal application, as in all the teachings of =

who bow down" (in worship). (Q. 2:43)

There are also many traditions concerning the importance of prayer and the obligation to perform it. Among other thing they explain the qualities of prayer and the punishment awaiting theose who renounce it. Some of them were mentioned in the first chapter of this book, but should you wish to refer to more of them you should consult the collections of tradition wherein you will find reches and gratifications.

II. Preparation for prayer:

ما يجب أن تفعله قبل الدخول في الصلاة:

one is not permitted to perform the prayer without fulfilling certain conditions, but when they have been fulfilled, one may then stand before the Lord to perform it. These conditions are:

First: cleanliness. This includes cleanliness of

= the Qur'an. The chief feature of jewish worship was and is the bowing of the head.

the body, the garments, and the place where the prayer is performed.

Second: concealing the private parts. Properly speaking these are only two. In the case of a man it is preferable and prudent that he be covered at least from the navel to the knee at the sides, the front, and the rear. A woman's body should be totally covered except for her hands and face.

Third: the time to begin the prayer, Since it is not proper to perform the prayer before the times appointed by Islamic law, we shall give the five times which the Law prescribes later.

Fourth: facing the Ka'aba. This means facing towards the sacred house of Allah in Mecca.

A. Cleanliness: الطهارة

1- General :

Islam is the natural religion of civilized man which appeared in the arid Arab Peninsula where cultivation is scanty because of a shortage of water. In spite of that, it brought with it proper standards of civilization, demanding complete

cleanliness and pressing on people the necessity to adhere to the essential virtues. It established the bases of worship as:

a. Purifying the heart from the uncleanliness of doubt, polytheism, misgivings, devation, hypocrisy, dissimulation, hatred, rancor, and envy. The Muslim has been told that Allah sees him and that nothing at all may be hidden from Him:

﴿ يَعْلَمُ خَائِنَةَ الأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾ ﴾ [غافر]

"Allah knows the furtive look and all that the hearts conceal." (Q. 40:19)

b. Cleansing the body and purifying it from filth, dirt, and defilement. Almighty Allah said:

﴿ .... إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾ ﴾ [البقرة]

"Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean". (Q. 2: 222)

The prophet said; "Cleanliness is half of faith"[1] and he said; "The key to prayer is cleanliness. To say; the Words of Greatness is to begin it, to say the Words of Peace is to finish it." [2]

The proverb says, Cleanliness is part of Faith.[3]

Cleanliness is the first condition for entering into prayer. We have said that it includes:

(i) cleanliness of the heart and body,

(ii) cleanliness of the garments, and:

(iii) cleanliness of the place where the prayer

---

(1) Related by Muslim (No. 223) from Abi Malik El Ashary.

(2) Related by Abu Da'ud (No. 61), Tirmidhi (No. 3), Ibn Maja (No. 275), Imam Ahmed (1/123, 129) and others, all from Aly Ibn Aby Talib.

- Also the tradition related by Tirmidhi (No. 238), Ibn Maja (No. 276), Abu Ya'la (No. 1077, 1125) and others, from Aby Sa'ed Elkhodry.

(3) See El Albany in his book Ghaiat Almaram (No. 71, 72, 113).

is to be performed.

The body is cleansed with water. Water which may be properly used for this purpose should be the natural water of rain, rivers, the sea, springs, or wells. It's taste, colour and smell must be normal and should any of these three characteristics be abnormal then the water, according to the Law, is defiled and may not be drunk nor used. Nor may it be used for purification, as one would shrink from it in disgust and be unable to swallow it. The view of Islamic Law in this respect is supported and confirmed by modern medicine and common sense.

2. Clansing the body of impurity:

طهارة الجسم من الحدث:

Impurity falls under two headings:

a. The Lesser Impurity. This calls for ritual ablution or the substitute for it (When water is

impossible to obtain or when food reason exists which makes it difficult for water to be used). The impurity is cased by excretion or the passing of water or wind.

b. The Greater Impurity. This calls for total ablution and is caused by erotic dreams accompanied by ejaculation, or by sexual intercourse. Allah said,

﴿ .... وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا ..... (٦) ﴾ [المائدة]

If ye are in state of cermonial impurity, cleanse yourselves. (Q.5:6).

For women, menstruation and childbirth bring about the Greater Impurity and call for total ablution.

3- How to perform the ritual ablution:

كيفية أداء الوضوء:

Almighty Allah said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ..... ﴾ [المائدة: ٦]

"O ye who believe, when ye prepare for prayer, wash your faces and your hands to the elbows; rub your heads and your feet to the ankles." (Q.5:6)

Because of this verse, ablution became a religious duty and without it prayer is not valid. Until the ablution has been carried out, it is not permitted to perform the prayer, while he who does perform it without ablution is a sinner.

The Prophet has given a practical illustration of how to perform the ablution which is as follows:

In resolving to begin the ritual ablution, first prepare some clean water, for the performance of this duty will permit you to perform the prayer. There is no requirement that the intention be

spoken aloud or that any formality should accompany it. On the contrary, it is sufficient thaht is in your mid and that you are determined, in your heart, to carry out the ablution. Then pronounce the name of Allah by saying, "in the name of Allah, the Compassionate, the Merciful" and wash your hands to the wrists three times, passing the fingers of one hand between those of the other, and rubbing the hands well.

Next take the water between the hands and put it in your mouth and rinse it three times. Make an effort to use the siwak [1] to clean the teeth at the same time as rinsing the mouth. The traditional practice of using the siwak is fully authenticated.

Alternatively rub your teeth with the thumb

---

(1) The Arabic word (siwak) means asmall stick (the tip of which is softened by chewing or beating) used for cleaning and polishing the teeth.

and forefinger. Many traditions have come down regarding the siwak, among them being one in which the Prophet said,:

"If it had not been too great a burden on my people, I would have bidden them to use the siwak at every prayer". (1)

Then the water is sniffed up the nostrils and blown out three times in order to clean the nose of the dirt which is in it. After this, wash your face three times, making sure that the water reaches the creases of the face, the outside of the eyelids, and indeed all the face. Then wash the arms to the elbows three times, the right arm before the left.

Next take the water in your hands and sprinkle it over your head; wiping your head with your

(1) Related by Al-Bukhari (No. 887, 7240) and Muslim (No. 252) from Aby Huraira.

hands first from front to back and then from back to front. It is permissible to wipe part of the head with one hand only.

Next rub your ears. inside and outside without taking fresh water (i.e using the same water as that with which you wiped your head). Finally whash your legs three times down to the ankle, the right leg before the left, and working the fingers between the toes, rub them well.

As far as the neck is concerned, nothing was established by the Prophet. Having finished the ablution, you may now recite the Words of Witness: "I bear witness that is no god but Allah. I bear witness that Muhammad is His slave and messenger". (1)

Continue, saying:

"O Lord, make me of those who turn to You

---

(1) Related by Muslim (No. 234) from Umar.

in repentence and of those who are undefiled".[1]

It is essential that the ablution be carried out in the order mentioned above.

This then is the ritual ablution which will enable you to stand before your lord and which will be valid for two or more times of prayer, provided that it is not vitiated or broken.

4- Wiping the Socks: المسح على الخفين

This is done according to the tradition [2] of the Prophet. The top of the foot is wiped and not the sole, one day and one night while in the home. The traveler does this at day and night every three days. The feet must be cleaned before putting on footwear and it is permitted to wipe over woolen or other kinds of stocking.

(1) Related by AL-Tirmidhi (No. 55).

(2) Related by Al-Bukhari (No. 182) and Muslim (No. 272) see also Al-Erwa'a (No. 96, 97, 99, 100).

This latter is a dispensation for the people.

5- Things which invalidate the ablution:

نواقض الوضوء:

The ablution is invalidated if any of the following occur, in which case a person must carry it out a new:

a. The passing of excrement, urine, or wind. In the case of those who are afflicted with a condition of permanent wetting, their ablution is not broken even though it occurs during prayer. In this case, they should carry out the ablution before every prayer.

b. Sleeping, no matter what the circumstances. However, if one is sitting down - as for instance in the mosque awaiting the prayer - and is over- come by drowsiness, in such a case the ablution is not invalidated.

c. Fainting or becoming unconscious for any reason, be it madness, drunkenness, or drug

taking, invalidates the ablution.

d. Deliberately touching a woman for reasons of lust.

e. Touching the sexual organs intentionally directly and unclothed.

f. Vomiting.

Note: If, knowing with certainty that you have performed the ablution, you entertain misgiving that you might have committed one of the above actions, but can not be certain that you have done so, then your ablution is not invalidated because doubt does not prevail over certainty.

6. Total ablution: الغُسْل

Total ablution is douching the body with pure water, pouring it over the whole body and the hair of the head. A good healthy bath is also a pleasent way of cleaning the body, purifying it of the dirt which clings to it, and refreshing it.

7. What necessitates total ablution:

موجبات الغسل:

Total ablution is obligatory in the following cases:

a. After the ejaculation of semen because of a carnal act - even the thought of it.

b. After sexual intercourse. Total abultion is obligatory even if there was no orgasm.

c. Following a dream, by a man or woman, of an erotic nature. Total ablution is obligatory if the dreamer should find any trace of semen on his clothes or bed. However, should he see in his dream that which would require his total ablution, yet on waking find no trace on his clothes or bed, then he is not required to carry out a total ablution. For a woman it is the same as for a man. If she should see any fluid, total ablution is obligatory, otherwise not. According to the tradition, "fluid necessitates fluid". [1]

(1) Related by Muslim (No. 343).

Equally, should a person on waking find the signs even though he has not had a dream, he is required to perform total ablution.

d. Following menstruation a woman must carry out total ablution.

e. At the end of forty days after childbirth, a woman is required to carry out total ablution. If, however, the hemorrhaging of childbirth ceases before forty days have passed, she may carry out total ablution and thus purify herself. There is no requirement that forty days must elapse.

f. When a person newly accepts Islam he should be instructed to carry out total ablution following his proclamation of acceptance.

8. How to carry out total ablution:

كيفية أداء الغسل:

Having prepared the water or entered the bath with the object to remove the ritual impurities,

tradition requires that you beging by washing your hand three times followed by a cleansing of the private parts. Following this one should proceed as in the ritual ablution except thaht legs should be left until the rest of the body has been washed.(1)

Next pour three handfuls of water on your head and pass your fingers throught the roots of your hair. You should then pour the water liberally over the body, leaving no part of it untouched. It is also desirable that, with the exception of the private parts, you give your body a good rub down with your hands.

Having made the Resolve to perform the total ablution, it may be performed by immersion in a river or water and accompanied by rinsing of the mouth and inhalation of water into the nostrils.

(1) Also you can wash the legs in the ritual ablution then pour the water liberally over the body.

You may also stand under a shower-bath. Having finished pouring water on your body, finally wash your legs and then beging to dry yourself, praising Allah and giving thanks to Him for this blessing by saying:

«اللهم اجعلني من التوابين واجعلني من المتطهرين»

"O Lord, make me repentant, make me clean".

– Two points to bear in mind;

a. Whoever performs the major ritual ablution must cover himself. Only when alone and in private or when immersed in water which covers the private parts is nakedness permitted.

b. Copious amounts of water are not permitted to be used for ritual or total ablution, even when at the side of a river. This is forbidden by the Law so that people will not get into the habit of wastefulness, thus following the dictates of Satan and not Allah, who commands in His Law that we must be moderate in all things.

9. Purification with earth: التيمم

One of the dispensations of Islam is that Allah does not impose upon the spirit that of which it is incapable. Because of the importance of prayer as a pillar of Islam, religion does not permit the abandon- ment of prayer nor the neglecting or delaying of it.

Purification, as you have learned, is a basic requirement and water is the essential cleanser. However, if you have no water, whether you are on a journey or in an inhabited area, or there is water, but you are ill and fear that it's use will harm you. the condition being that probalbe harm is severe and certain or if you are not ill but on awakening in a state of major inpurity, are fearful that total ablution may cause you to perish or suffer the gravest consequences due to severe cold; in these circumstances Allah has substituted good clean earth (or sand) for water. Thus

cleansing by the use of earth smooths your path, allays your fears, and demonstrates concern for prayer, that sturdy pillar of your religion. Read this verse carefully and attentively. Amighty Allah says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٦) ﴾ [المائدة]

"O, Ye who believe, when ye prepare for prayer, wash your faces and your hands to the elbows; rub your heads and your feet to the ankles. if ye are in a state of ceremonial impurity, bath your whole body. But if ye are ill,

or on a journey, or one of you cometh from the offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth and rub therewith your faces and hands. Allah doth not wish to place you in difficulty but to make you clean, and to complete his favor to you that ye may be grateful". (Q. 5:6)

The word which the Arabs use for this action means "intention". Hence, when the Muslim can not find water he uses earth, sand, or dust with the "intention of cleansing himself", and it is not required of him that he cover his hands and face with it. If there should be any dust adhering to your hands at the time of purification with earth, first blow it off and then proceed with the purification.

Allah's purpose is to provide a substitute for ritual or total ablution so that you will not

forsake prayer from time to time and there by fall into the habit of abandoning it or becoming lazy in it's performance. He demonstraters it's importance to us, for even though there is no water and even though one may be ill, it is still our duty to perform it.

If a man is revolted at the thought of using earth or dust and it is contrary to his principles of hygiene, for to put it on the face or on the eyes is something which reason can not accept, then a Muslim should say to him: "Islam stipulates above all that the dust or earth be clean, wholesome, and undulterated. This is not harmful even if it gets into the eyes". To some extent the unclean dust whish is swirled and carried by the wind blows into a man's eyes every day, but during purification none of it enters the eyes. Purification with earth, sand, or dust, is prescribed only in cases of necessity. It comes as a balm to the soul of the believer who

counts it as one Allahs blessing to the community, a blessing which Allah has conferred, there by making it easier for us to follow our religion and enduring as one of it's special characteristics:

﴿ ... مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ⟨٦⟩ ﴾ [المائدة]

"Allah doth not wish to place you in difficulty but to make you clean, and to complete his favor to you, that ye may be grateful". (Q.5: 6)

Adescription of the purification:

صفة التيمم:

When forced to purify yourself with earth because there is no available water, look for whole some dust, either sand or salt sand. First resolve upon purification by earth, then pronounce the name of Allah saying, "In name of Allah, the Compassionate, the Merciful".

And put your open hands, with fingers

outstretched, on the dust. Strike the dust with your hands, then raise them. Blowing off the dust which adheres to them, wipe your hands over your face and over the back of the hands up to the wrists. By this action you will be able to perform the prayer, and it will be as if you had carried out the ritual ablution.

If you should awake in a state of major impurity and there is no water to be found, purifying yourself by earth in this way will absolve you from defilement and from total ablution. However you must resolve in your heart to be rid of defilement and pronounce the name of Allah when purifying yourself.

Purification by earth has the same validity as has ritual ablution, but becomes invalid when water is found. Until your ritual purification is broken or until water is found it is lawful for you, with one purification by earth, to perform

any of the obligatory or voluntary prayers. some theologians hold the opinion that purification by earth should be done by striking the dust twice, one for the face and once for the hands.

10. Removing dirt: إزالة النجاسات

He who would perform the prayer must perform it wearing clean clothes. In addition, the place in which the prayer is to be performed should be as clean as his body. Should there be dirt on any of these things he must remove it with water, cleaning it and removing the stain. Foulness which must be removed includes urine, excrement, fresh semen (dry semen may be brushed off), the saliva of dogs and pigs, blood, and suppurative matter.

A woman must remove all traces of her menstrual period when it ends and perform total ablution. She must do the same after chidbirth. Prayer is not performed during her menstrual

period. She must do the same after childbirth does not perform the pryaer even though the time of post-natal hemorrhage lasts forty days. However, she must observe the Fast.

A man may not have sexual intercourse with his wife during her menstrual period or following childbirth as this is harmful to them both. The most modern views concerning hygiene are those which have always been held by Islam. Almighty Allah says:

﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (٢٢٢) ﴾ [البقرة]

"They ask the concerning women's courses. Say: they are a hurt and a pollution so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves ye may approach

them, in any manner, time or place ordained for you by Allah. For Allah loves who Keep themselves pure and clean." (Q. 2:222)

B. The times of prayer:

1- General: مواقيت الصلاة:

A Muslim may not perform the obligatory prayer until the arrival of the proper hour as stated in the Law. Allah says:

﴿ ...إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾ ﴾
[النساء]

Prayer is enjoined on Believers at stated times. (Q. 4:103)

This means that there is a preestablished obligatory religious duty for which the Qur'an has set fixed times. The arrival of the time for prayer is a fundamental condition for performing it. The times are:

a. The morning prayer :صلاة الصبح

Begins at true dawn, which occurs in the east

when the light first appears from the darkness of night and extends until the sun rises. He who has completed one rak'a of the morning prayer berfore sunrise has performed the prayer on time. He who oversleeps and awakens after the time for prayer should perform it immediately upon waking and not delay his duty. Furthermore, he must not oversleep intentionally or be lazy in getting out of his bed for whoever does this suffers manifest loss.

b. The Noon prayer : صلاة الظهر

This will normally be at twelve o'clock, but the time varies in different countries. The time for the noon prayer lasts until the time for the afternoon prayer.

c. The Afternoon prayer : صلاة العصر

Is enjoined when the shadow of an object is equal to it's own length plus the length of it's noontime shadow. The time for this prayer extends until sunset. He who has completed one

rak'a of the afternoon prayer has performed the prayer in time, but one is not permitted to delay the prayer until the sun turns yellow (or red or orange). Should the time for this prayer be over, his efforts will be rendered valueless, as is stated in tradition. (1)

The afternoon prayer is the middle prayer which is mentioned in the vers.

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ۝٢٣٨ ﴾ [البقرة]

"Guard strictly your (habit) of prayers, Especially the middle prayer, (2) and stand before Allah in a devout (fram of mind)".

d. The Sunset prayer : صلاة المغرب

May be performed from sunset until the end

(1) Related by Al-Bukhari (No. 553, 594) from Buraida.

(2) The middle prayer (Salat al wusta): may be translated "the best or most excellent prayer". Authorities differ as to the exact meaning of this phrase. The weight of authorities seem to be in favour of interpreting this as =

of twilight, Twilight is the redness which remains on the horizon after the sun sets and lasts until the onset of darkness. The interval allowed for the sunset prayer is the shourtest of all and it is adivsable to lose no time in performing the prayer.

e. The Evening prayer : صلاة العشاء

Begins when twilight ends, although the interval for this prayer extends until daybreak. He who has completed one rak'a before daybreak has performed the prayer in time.

The Prophet disliked sleeping before this prayer. or conversing after it. Conversation after dark was permitted only for the sake of acquiring knowledge and to honor a guset, and it was preferable to delay the eveninig prayer until a third

= the Ásr prayer (in the middle of the afternoon). This is apt to be most neglected, and yet this is the most necessary, to remind us of Allah in the midst of our worldly affairs.

of the night has passed. However, if it is feared that the time for prayer will be missed should it be delayed, it must be performed at once.

The time for the five prayers has been laid down by Islam. The never change nor do they vary with the seasons of the year. perhaps you may be able to regulate the afternoon hours by the calls of the muezzins in the mosques which keep you informed of the times for prayer in both summer and winter.[1]

Note: If the time for the evening prayer has arrived, but the evening meal is ready, eat it and perform the prayer afterwards with a peaceful and tranquil mind. Note also that the Prophet has forbidden that you go to prayer while needing to relieve yourself..

2. the call to prayer: الأذان (نداء السماء)

The call to prayer is the signal that the time

(1) This is in Muslim countries. In non- Muslim countries consult your prayer time table.

for prayer has arrived. Through the use of prescribed words the Muslim community is summoned to attend the prayers which will lead to their prosperity in this life and the hereafter.

The Call to Prayer is itself an act of worship which precedes the prayer and as such is one of the most important religious cermonies in Islam and the most widely recognized characteristic of the religion. It was introduced in the first year of the Hijra(1) following which the Prophet observed it night and day, whether at home or travelling. On no occasion until the day of his death was it known of him to break the custom, nor is there any known instance in which he

(1) The Hijra denotes the date of the Prophet's emigration from Mecca to Medina and the start of The Muslim era by which the Muslim calendar is now reckoned, I.e., "A.H". equals after the Hijra.

granted a dispenstion from the rule. The Companions continued to observe th rule until it became a duty- or the equivalent of a duty- because of the Prophets order which is preserved in a number of traditions.

3. A description of the call to prayer:

The Call to Prayer, as is stated in authentic traditions, is as follows:

اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ

"Allah is great, Allah is great, Allah is great, Allah is great.

أَشْهَدُ أَنْ لا إلهَ إلاَّ الله

I bear witness that there is no god but Allah.

أَشْهَدُ أَنْ لا إلهَ إلاَّ الله

I bear witness that there is no god but Allah.

أَشْهَدُ أَنْ مُحَمَّدًا رسُولُ الله

I bear witness that Muhammad is the messenger of Allah

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ الله

I bear witness that Muhammad is the messenger of Allah.

حَيَّ على الصَّلاة ، حَيَّ علَى الصَّلاة ،

Come to prayer . Come to prayer.

حَيَّ على الفَلاحِ ، حَيَّ على الفَلاحِ ،

Come to prosperity. Come to prosperity.

اللهُ أَكْبَرُ ، اللهُ أَكْبَرْ

Allah is great. Allah is great.

لا إلهَ إلاَّ الله

There is no god but Allah."

In the Morning Prayer only, after saying "Come to prosperity" (حَيَّ على الـفَـلاحِ) but before saying the second "Allah is great" , "Allah is great" The muezzin saye's :

«الصَّلاةُ خَيْرٌ مِنَ النَّوم ، الصَّلاةُ خَيْرٌ مِنَ النَّوْم »

"Prayer is better than sleep. Prayer is better than sleep".

Then he continues with:

"Allah is great. Allah is great, There is no god but Allah."

Note: When you hear the sound of the Call to Prayer reverberating in the air, let your heart be filled with the magnificence of the call and the glory of Him in whose name the call is made. Remember the prosperity and success to which you are summoned. Realize that apart from Allah, all things great are as nothing. Should you think that there is something in the universe which is great remember - only Allah is Great, only Allah is Great.

When you hear the muezzin, give heed to him. Repeat what he says in your heart with all the power you possess until he says:

"Come to prayer. Come to prosperity."

حَيَّ علَى الصَّلاة ، حَيَّ علَى الفَلاح

Here say, There is no power and no strength except in Allah. "There is no Power and no strenghth except in Allah." لا حَوْلَ وَلا قُوَّةَ إلاَّ بالله

Listen to the tradition of the glorious messenger of Allah as related to Al-Bukhari.[1] The Prophet says: "When the muezzin says 'Allah is great'. Then he sayes I bear witness that there is no god but Allah. Say, I bear witness that there is no god but Allah. Then he says I beare witness that Muhammad is the messenger of Allah. Say I beare wintess that Muhammad is the messenger of Allah. There is no power and no strenghth except in Allah. Then he says Allah is great, Allah is great. Say Allah is great, Allah is great. Then he says There is no god but Allah.

(1) It is not related by Al-Bukhari, but it related by Muslim (No. 385) from Umar.

There is no god but Allah. Say There is no god but Allah. If this is said from the heart, he will enter paradise".

When you have finished answering the muezzin, ask the blessing of the Prophet. Then request Allahs favor for him in the words of the traditional private prayer. Turn your mind to the humility of the glorious Messenger, all of whose sins Allah has forgiven. He calls on his people to bless him and entreat Him to grant His favor to him after each call to prayer so that miankind will turn to Allah and Allah alone and learn that all things are for Allah to do as He wishes and as He chooses, for man, no matter how exalted his rank or authority, is but the slave of the Compassionate, the Merciful. of whom he is always in need. Abd Allah B. Amro, as related

by Muslim, [1] said that he had heared the Messenger fo Allah say:

"When you hear the muezzin, say what he says, then ask a blessing for me. Whoever asks a blessing for me once, Allah will bless ten times. Then ask Allah for His favor to me, which is a position in pradise which can only be aspired to by a slave of Allah. Would that I am the one. He who asks Allah's favor for me, him will I intercede."

The traditional private prayer which is said after each call to prayer is that which our Prophet has taught us and is:

«اللَّهُمَّ رَبَّ هذهِ الدَّعْوَةِ التَّامَّةِ ، وَالصَّلاةِ القَائِمَةِ آتِ مُحَمَّداً الوسِيلَةَ وَالفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمودًا الَّذي وَعَدْتَهُ»

"O Allah, Lord of all supplications and steadfast prayer grant Muhammad the most favored and excellent position. Admit him to the

(1) (No. 384).

praise worthy place that You have promised him".[1]

Then say,

«وَارْزُقْنَا شَفَاعَتَهُ إِنَّكَ لا تُخْلِفُ المِيعَاد»[2]

"Bestow upon us his intercession, for You do not fail in Your promise."[2]

4. The second call (iqama): الإقامة

After the muezzin has made the call to prayer, it is the traditional law that there shall be an interval until the second call during which a person should make ready for the prayer. He who makes the call begins when all the necessary conditions for performing the prayer are fulfilled. When this is done and all has become ready for prayer, stand facing the direction of the Ka'ba, make the second call, and then perform the prayer.

(1) Related by Al-Bukhari (No. 614, 4719) from Jabir.

(2) This past is not from Authentic tradition, see Alerwa'a (No. 243).

5. How to make the second call: كيفية الإقامة there are tow correct methods of saying the second call.

a- The first method:

This consists of eleven phrases:

اللهُ أَكْبَرُ ، اللهُ أَكْبَرْ

"Allah is great, Allah is great.

أَشْهَدُ أَنْ لا إلهَ إلاَّ الله

I bear witness that there is no god but Allah.

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ الله

I bear witness that Muhammad is the messenger of Allah.

حَيَّ علَى الصَّلاة

Come to prayer.

حَيَّ على الفَلاحِ

Come to prosperity.

قد قامت الصلاة ، قد قامت الصلاة.

The prayer is to be performed, The prayer is to be performed.

اللهُ أَكْبَرُ ، اللهُ أَكْبَرْ

Allah is great. Allah is great.

لا إلهَ إلاَّ الله

There is no god but Allah."

b. **The second method:** This consists of seventeen phrases with the first "Allah is great" being repeated four times and all other phrases but the last being said twice. Finally the phrase "There is no god but Allah". is said once. Here is the full call:

اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ

"Allah is great, Allah is great, Allah is great, Allah is great.

أَشْهَدُ أَنْ لا إلهَ إلاَّ الله

I bear witness that there is no god but Allah.

أَشْهَدُ أَنْ لا إلهَ إلاَّ الله

I bear witness that there is no god but Allah.

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ الله

I bear witness that Muhammad is the messenger of Allah

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ الله

I bear witness that Muhammad is the messenger of Allah.

حَيَّ على الصَّلاة ، حَيَّ علَى الصَّلاة ،

Come to prayer, Come to prayer.

حَيَّ على الفَلاحِ ، حَيَّ على الفَلاحِ ،

Come to prosperity, Come to prosperity.

قد قامت الصلاة ، قد قامت الصلاة.

The prayer is to be performed, The prayer is to be performed.

اللهُ أَكْبَرُ ، اللهُ أَكْبَرْ

Allah is great, Allah is great.

لا إلهَ إلاَّ الله

There is no god but Allah."

Notes: فوائد

1- It is traditional that the muezzin should make the call to prayer in a slow and unhurried fashion with a pause between each two phrases,

and that the second call should be made rapidly and that there should be no talking rapidly during it.

2. During the call to prayer one should face towards the Ka'ba, saying it aloud, even though one is alone in the desert.

3. If you miss the prayer due to oversleeping for forgetfulness, then you should recite to yourself both the call to prayer and the second call when your perform the prayer. If you have missed a number of prayers it is preferable that you recite at least the call to prayer and the second call for the first prayer, but only the second call for each of the other prayers.

4- The call to prayer and the second call are not obiligatory for women but if they should say them, then there is no harm in it. The Imam Ahmed B. Hanbal related:

"If they do so there is no harm done, and if they do not do so, it is permitted".

Ai'sha, as related by Al-Bayhqui,[1] used to make the call to prayer and the second call, leading the women in prayer and standing in their midst.

5. The listener should repeat the words of the muezzin in the second call as he does in the first call to prayer, except where the muezzin says:

حَيَّ علَى الصَّلاة ، حَيَّ على الفَلاحِ

"Come tor prayer, Come to prosperity."

Here the listener say's: لا حَوْلَ وَلا قُوَّةَ إلا بالله

"There is no power or strength except in Allah."

When the muezzin say's: قد قامَت الصّلاة

"The prayer is to be performed"

The listener says: أَقَامَهَا اللهُ وَأَدَامَهَا

"May Allah raise it up and make it last forever."[2]

---

(1) Related by Al-Hakim (1/203 - 204) and Al- Bayhaqui {(1/408), (3/131)}.

(2) This part related by Abu Da'ud (No. 528), Bayhaqui =

C. Facing the direction of the ka'ba:

استقبال الكعبة:

1- General :

Islam is the religion of unity and monotheism. There is one Allah, one Prophet, one Book, and one direction to face. Muslims of the East and of the West look not only with their eyes but with their hearts towards the Ka'ba, the symbol of unity, the source of the radiant light of Muhammad (peace be upon him). All who perform the prayer must face towards the Ka'ba in the holy city of Mecca in accordance with the word of Allah:

﴿ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ﴾ [البقرة: ١٥٠].

So from whence so ever thou startest forth, turn they face in the direction of the Sacred

= (1/411) and others, but it is not outhentic tradition because the rendering of transmission is weak. So we said: "The prayer is to be performed" instead of "may Allah raise it up and make it last forever".

Mosque, And wheresoever ye are turn face thither. (Q.2:150)

He who can actually see the Ka'ba should look directly at it. All that one can do, if it is not visible, is to face in it's direction, for Allah does not place and undue burden upon anyone. Our forefathers in every country have determined the direction of the Ka'ba and have pointed the Qibla of the mosques towards it. You can therefore determine the direction of the Ka'ba in your house by reference to the mosque. Alternatively you may use a compass or the stars at night. When you face the Pole star, for instance, you always face north and the direction of the Ka'ba may be worked out from this.

2. The rule when the direction of the ka'ba can not be determined:

حكم من خفيت عليه الكعبة

Anyone who is unable to find the direction of the Ka'ba becuase, for instance, of clouds or

darkness, must ask some one who does know to point him in the right direction. But if there is no one to ask, then he must decide for himself which is the right direction and perform the prayer facing that way. His prayer will still be correct and will not require repetition should it be discovered, after the prayer is completed, that he was in error. Should the mistake be pointed out while the prayer is in progress, he should turn towards the proper direction without interrupting his prayer.

Should you be performing the prayer in the direction which you think most likely to be correct, and someone sees you and says that you should face such and such a direction, then turn to it. This movement and change of direction will not render the prayer invalid. This has been established by Ibn Umar, as related by

Al-Bukhari and Muslim, [1] who said:

"While the people of Quba'a were performing morning prayer a man came upon them and said: Last night, the Qur'an was revealed to the Prophet (may Allah bless him and grant him peace) and he was commanded to turn towards the Ka'ba. So turn towards it. They were facing Syria [2] so they truned towards the Ka'ba".

If the direction of the Ka'ba remains unknown for a long time, one should accertain the direction each time he performs the prayer. Should he change his mind he should then follow his new decison, but those prayers already performed need not be repated.

3. When the direction of the ka'ba is not faced? متى يسقط استقبال القبلة؟

Facing in the direction of the Ka'ba is a religious duty which may not be dispensed with

(1) Related by Al-Bukhari (No. 403,...) and Muslim (No. 526) and others.

(2) Jerusalem . القدس

(1) Related by Al-Bukhari (No. 7288) and Muslim =

except in certain circumstances:

1. When in fear, peril, or sickness, it is permitted to perform the prayer in a direction other than that of the Ka'ba should it be impossible to face it absolutely. The religion of Islam is not burdensome. the Prophet says, If I command you to do something, do what you are able. [1]

﴿ فَإِنْ خِفْتُمْ فَرِجَالاً أَوْ رُكْبَانًا ﴾ [البقرة : ٢٣٩]

If ye fear pray on foot, or riding: (Q. 2:239)

Al-Bukhari relates that Ibn Umar said, "(Pray) facing the direction of Ka'ba or otherwise." [2]

2- The supererogatory prayer for the rider it is permissible for a rider to perform a supererogatory prayer on his animal by making

= (No.1337) from Aby Huraira.

(2) Related by Al-Bukhari (No. 4535- terminales at No.942).

the motions of bowing and prostrating. The motions which indicate the prostrations should be lower than those of the bows. The direction he faces is that of the animal he is riding. The same thing holds for a passenger on a ship, or airplane, or train. He begins to pray by facing the direction of the Ka'ba and coutinues the prayer in the same position even though the direction in which he is travelling changes.

Imam Ahmad, Al-Tirmidhi, and Muslim all relate(1) that the Prophet used to perform the prayer on his riding beast when travelling from Mecca to Medina regardless of the direction he faced. Thus has the Lord revealed:

﴿ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ﴾ [البقرة ١١٥]

"Whithersoever ye turn there is the presence

---

(1) Related by Ahmad (2/20, 41), Muslim (No. 700) and Al-Tirmidhi (No. 2958) from Ibn Umar.

of Allah." (Q. 2:115)

This was the Prophets custom with supererogatory prayers but not with the obligatory ones. [1]

❑ ❑ ❑

(1) Related by Al- Bukhari (No. 400) Muslim, and others from Jabir B. Abd ellah.

- Also, related by Al Bukhari (No. 1097- Terminales at No. 1093), Muslim (No. 701), And others from Amir B. Rabe'a.

- Also, related by Muslim (No. 700) from Ibn Umar.

CHAPTER THREE

HOW THE PRAYER IS PERFORMED?

كيفية أداء الصلاة ؟

I. General:

We have seen what is to be done before commencing the prayer. These things have been done since the time of the Prophet and are the inheritance of those who came after him. Now that we wish to begin the prayer, what are our duties and how doe we perform it?

Having fulfilled all the conditions for cleanliness and having covered the private parts, the time for the prayer has arrived. Stand with your eyes facing towards the Ka'ba and your heart facing towards Allah. Dedicate your intentions and actions to Him and resolve upon the prayer to Him.

Prepare your heart and let your soul be in fear of the Lord, for you are about to stand before the

Master of Heaven and Earth. Call to your mind the majesty and glory of Allah. In the measure you call Him to mind, in such measure will be your dread. Then do the folowing:

1. Commence the prayer with the Words of Greatness, that is, (الله أكبر) "Allah is great", while at the same time rasing the open hands and placing the thumbs behind the lobes of the ears.

2. Then place the right hand over the left and put them together on your chest.

3. After this, recite the private prayer which is called the Opening and Facing Allah Prayer.

This may be any of those with which the Prophet used to open the prayer after saying the Words of Greatness and before reciting the Fatiha.

Here are three of the private prayers which the Prophet used. You should memorize one of them and use it as the Opening Prayer each time the prayer is performed.

a. The first private prayer:

١ - « سُبْحَانَكَ اللَّهمَّ ، وَبِحَمْدِك ، وتَبَارَكَ اسْمُكَ ، وتَعَالَى جَدُّكَ ، وَلا إلهَ غَيْرُكَ » .[1]

"Praise and glory be to Allah. Blessed be Your name. Exalted be Your majesty and glory. There is no god but You."[1]

b. The second private prayer:

٢ - «اللَّهُمَّ باعِدْ بَيْني وَبَيْنَ خَطَايَاي كَما باعَدْتَ بَيْنَ المشْرِق وَالمغْرِب ، اللَّهُمَّ نَقِّني مِنْ خَطَايَاي كما يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَس ، اللَّهُمَّ اغْسِلْني مِنْ خَطاياي بالماء وَالثَّلج وَالبَرَد » [2].

"O Lord, separte me from my sins as You have separted the east and the west.

O Lord, cleanse me of my sins as the white robe is cleansed from dirt.

O Lord, wash away my sins with water, snow, and hail."[2]

---

(1) Related by Muslim (No. 399R) from Umar.
See Al- Erwa'a (No. 340, 341).

(2) Related by Bukahri (No. 744) and Muslim (No. 598) from Aby Huraira.

C. The third private prayer:

٣- «وجَّهْتُ وَجْهِيَ للذي فَطَرَ السَّموات وَالأرضَ حَنيفًا مُسْلمًا ومَا أنَا منَ المُشركينَ ، إنَّ صَلاتي وَنُسُكي ومَحْيَايَ ومَمَاتي لله رَبِّ العَالَمين لا شَريك لَهُ، وَبذَلكَ أُمِرْتُ وأنَا منَ المُسْلمينَ»(١)

"I turn my face to Him who has created heaven and earth, a true believer and a Muslim, not one of the polytheists. My prayer and my devoutness belong to Allah, Lord of the worlds, Who has no partner. Therefore am I commanded and therefore do I submit."[1]

We will content ouselves with this portion of the prayer. The Prophet used to recite it at the vountary evening prayer only, [2] but the tradition in full (as related by Imam Ahmad and Muslim)

(1) Related by Muslim (No. 771) from Aly B. Aby Talib.

(2) It is incorrect view, the correct is that you can use it as the opening prayer each time the prayer is performed.

concludes:

«اللَّهُمَّ أنتَ الملكُ لا إلهَ إلا أنتَ ، أنتَ ربِّي وأنا عبدُك ، ظَلَمْتُ نَفْسي ، واعْتَرَفْتُ بذَنْبي فاغفر لي ذُنُوبي جَميعًا ، إنَّهُ لا يَغفر الذُّنُوبَ إلا أنتَ ، واهْدني لأحْسَنِ الأخْلاق ، لا يَهْدي لأحْسَنِها إلا أنتَ ، واصْرفْ عَنِّي سَيِّئَها ، لا يَصْرفُ عنِّي سيِّئَها إلا أنتَ ، لبَّيْكَ وسَعْدَيْكَ ، والخَيْرُ كُلُّهُ في يَدَيْكَ والشَّرُّ لَيْسَ إليْكَ ، وأنا بكَ وإليْكَ ، تَبَارَكْت وتَعَالَيْتَ أسْتَغْفِرُكَ وأتُوبُ إليْكَ [1] » .

"O Lord You are the King. There is no god but You. You are my Master and I am Your slave. I have done wrong. I acknowledge my sins. Only You can forgive sins. Guide me to the finest moral character. Only You can guide me to the best. Turn away an evil nature. Only You can

---

(1) related by Muslim (No. 771), Abu Da'ud (No. 760), Tirmidhi (No. 3421, 3423), Nasa'i. (2/129/ No.897), Ahmad (1/94, 95, 102,103) and others from Aly B. Aby Talib.

turn away its evil. I obey You and rejoice in You. All prosperity is in Your hands and there can be no evil in You. I am Yours and belong to You. You are blessed and exalted. I seek Your forgiveness and turn to You in repentance."

4. Having said the Opening Prayer, seek the protection of Allah before beginning the recitation of the Qur'an. "I seek the protection of Allah from the accursed Satan. "I seek the protection of Allah from the accursed Satan."

(أعوذ بالله من الشيطان الرجيم)

This is to be said only at the start of the first rak'a.

In subsequent rak'as it is sufficient to say "In the name of Allah, the Compassionate, the Merciful". (بسم الله الرحمن الرحيم)

Which should also be said after seeking Allah's protection from Satan.

5. Then recite the Opening Verse of the

Qur'an, reflecting and pondering on it's meaning.

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (١) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) الرَّحْمَنِ الرَّحِيمِ (٣) مَالِكِ يَوْمِ الدِّينِ (٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧) ﴾ [الفاتحة]

"Praise be to Allah, the Cherisher and Sustainer of the Worlds, the Compassionate, the Merciful. Master of the Day of Judgement. Thee do we worship and thine aid we seek. Show us the straight path. The way of those on whom thou hast bestowed the Grace, those whose (portion) is not wrath, and who go not astray." (Q.Chapter1)

It is the traditional law that each person performs the prayer, be he an Imam, accompanied by an Imam, or by himself, say "Amen" آمين immediately after reciting this

chapter. Say it aloud where the prayer is said aloud and whisper it when the prayer is said quietly. The mosques used to shake and resound to the cry of "Amen" coming from the throats and hearts of the devout sleves of Allah.

"Amen" is itself a prayer which means "O Lord, answer my prayer."

6. After reciting the Opening Verse of the Qur'an, [1] tradition requires you to recite one of the short chapters such as CIII (The Declining Day), Cx (Help), CXII (Unity), CXIII (Daybreak), or at least three verses to the Qur'an. Tradition also requires that this recitation take place after reciting the Opening Verse in the two rak'as of the noon, afternoon, sunset, and evening prayers, and in every rak'a of the supererogatory or voluntary prayers.

(6) You can also recite long chabters, please see sefat Al-Salah (p. 83- 98).

7. At the end of the recitation of the Open Verse of the Qur'an and whatever You might recite after it, say the Words of Greatness, (الله أكـبـر) then bow. It is preferable to raise your hands[1] alongside your ears and during the bow to lower them down to the knees. Tradition holds that the head should be level with the buttocks, supporting yourself by putting your hands on your knees, keeping them away from your sides.

(1) It is preferable that the worshipper raises his hands on four occasions: first, when saying the opening "Allah is Great", second when bowing, thired when he stands upright after bowing, fourth when he stands up for the third rak'a.

- Al-Bayhaqi, relating from Al-Hakim says: "We know of no traditional law on which the four caliphs, the ten who were promised paradise, and the Companions who came after him- were more agreet that it had emanated from the Prophet, than this."

The fingers on the knees and legs should be wide apart and your back should be straight. While bowing speak the name of Allah saying "Praise be to my glorious Lord" (سُبْحَانَ رَبِّيَ العَظِيم)

Three times.

8. Rise upright from the bow. It is recommended that you raise your hands alongside your ears. While raising your body say, whether you are the Imam, with the Imam, or alone, "May Allah hear he who praises Him."

(سَمِعَ اللهُ لِمَنْ حَمِدَه)

When you are upright say, :Our Lord be praised."(رَبَّنَا ولَكَ الحمدُ)

This is the minimum to which you may confine yourself in words of praise when straightening up from the bows and it is preferable to add to these words that wich has been established by genuine tradition.

(سَمِع الله لِمَنْ حمده ربنا ولك الحمد، حمداً كثيراً، طيبًا، مباركًا فيه) (1)

"May Allah hear he who praises Him."

"Our Lord be praised, with much praise, good ness and blessing."[1]

(سَمِعَ اللهُ لِمَنْ حَمِده ، رَبَّنَا وَلَكَ الحَمْدُ مِلءَ السَّموَاتِ والأَرْض وَمَا بَيْنَهُما ، وَمِلءَ مَا شِئتَ مِنْ شيءٍ بَعْدُ» (2)

"May Allah hear he who praises Him. O Lord, the praise which fills heaven and earth, all which is between them, and whatever You wish to be filled, is Yours."[2]

9. Having straightened from the bow, sink to the ground in prostration, first onto the knees, then the hands well in front of them, then the forehead, then nose. place the palms of your hands on the ground with the fingers close together in a natural position and put your

(1) Related by Al-Bukhari (No.799) from Refa'a B. Rafe'a.

(2) Related by Muslim (No. 771) fromAly B. Aby Talib.

forehead between your hands. Your feet should be upright during the prostration and must not be raised from the ground. The tips of the toes must point towards the Ka'ba and the bottom of the toes must be in contact with the ground. Do not let the upper part of the foot touch the ground. You must prostrate yourself with absolute humility, remembering always that you have come close to your Lord. While you are prostrated say, "praise be to me exalted Lord" (سُبْحَانَ رَبِّيَ الأَعْلَى) theree times.

You may not recite this fewer than three times, however you may say it more if you are alone, in which case it is recommended that you say it ten times. (1)

It is also recommended that you should not confine yourself to this phrase but should add a private prayer. This is because the Prophet said:

(1) Or more, as you like.

"The slave is nearest to his Lord when prostrating himself, Therefore increase the private prayer."(1)

These are some of the private prayers the Prophet used to say while prostrating himself.

١ – اللهم لك سجدت وبك آمنت ولك أسلمت ، سجد وجهي للذي خلقه فصوره ، فأحسن صوره فشق سمعه وبصره فتبارك الله أحسن الخالقين (2) .

a. "O Lord, I prostrate myself before You in You I believe and to You I submit. I bow down my face to Him who has created and fashioned it, Who has made it's form good, Who has brought hearing and sight to it. Allah be praised to the most excellent of Creators."(2)

٢– رب أعط نفسي تقواها ، وزكِّها أنت خير من زكاها أنت وليها ومولاها (3) .

---

(1) Related by Muslim (No. 482), Abu Da'ud (No. 875), Ahmad (2/421) and others from Aby Huraira.

(2) Related by Muslim (No. 771) from Aly.

(3) Related by Ahmad (6/209) from Ai'sha, but the =

b. "O Lord, give my soul devoutness. Purify it. No one but You can purify it. You are it's Lord and Master."

٣- اللهم إني أعـوذ برضاك من سـخطك وأعوذ بمعافـاتك من عقوبتك وأعوذ بك منك لا أحـصي ثناء عليك أنت كما أثنيت علي نفسك (1) .

c. "O Lord, I seek the protection of Your favor from Your wrath. I seek refuge in Your protection from Your punishment. I seek refuge in You from Your self. I can not count the prasises of You, for You have praised Yourself."(1)

٤- اللهم اغفر لي خطيئتي وجهلي وإسرافي في أمري وما أنت أعلم به مني ، اللهم اغـفر لي جَـدِّي وخطئي ، وعمـدِي وكل

= rendering of transmission is weak.
But Related by Muslim (No. 2722) without determination the case or time of prayer.

(1) Related by Muslim (No. 486) and others from Ai'sha.

ذلك عندي ، اللهم اغفر لي ما قدمت وما أخرت ، وما أسررت وما أعلنت ، أنت إلهي ، لا إله إلا أنت . (1)

d. "O Lord, forgive me my sins my ignorance, my excesses and that of which you know more than I do. O Lord, forgive me my wealth, my error, my intention, and all that is in me. O Lord, forgive me for what I have done and what I have not done; for what I have kept secret and what I have done openly. You are my Allah. There is no god but You."[1]

These then are some of the privatee prayers which the Prophet used to say during his prostrations. It is recommended that you should learn some of them by heart and say them, following the example of the great Messenger of Allah. Also, during your prostration, you should pray privately about religious and other matters

(1) Related by Al-Bukhari (No. 6398, 6399) and Muslim (No. 2719) from Aby Musa Al-Ash'ary.

which concern you.

10. After the tranquility of the prostration, the person performing the prayer raises his head saying "Allah is great." (الله أكبر)

Then, laying the left foot flat on the ground he sits back onit, keeping his right foot in it's original posetion with the tips of the toes pointing towards the Ka'ba. He puts his right hand on his right thigh and his left hand on his left thigh, with his finers in a natural position close to the knees. He sits composedly then prostrates himself, again saying "Allah is great." (الله أكبر)

This second prostration, the words which are said, and the private prayer, are exactly the same as in the first prostration.

It is recommended that you say the following private prayer between the two prostrations:

« اللهم اغفر لي ، وارحمني ، واعف عني ، وعافني ، وارزقني،

واجبرني ، واسترني » [1]

"O Lord, forgive me, have mercy upon me, pardon me, heal me, provide for me, console me, and be a shield for me."[1]

11. When you have completed the second prostration, raise your head sayeing "Allah is great." This prostration completes one rak'a.[2]

Note: learn the elements of the rak'a by heart until you have mastered them in every detail for they are the very essence of the prayer. Whatever we will be saying ans explaining about the prayer is based on your thorough undestanding of these details.

II. The five prayers: الصلوات الخمس

Allah has prescribed that Muslims perform the

(1) Related by Abu Da'ud (No. 850), Al- Tirmidhi (No. 284, 285), Ibn Maja (No. 898) and others from Ibn Abbas.

Please see Al- Erwa'a (No. 335).

(2) This arabic word is retained since the English language =

prayer five times daily. In this way they are cleansed and their hearts are purified. They are linked with Almighty Allah, keeping Him in their minds constantly and everlastingly. Only the devout and pious enjoy the rapture of this meeting and taste the sweetness of faith and worship. Allah has promised that whoever performs these prayers will enter paradise. He who does not perform the prayers has no such promise and Allah will punish him or forgive him as He wishes. The five prayers are as fifty and good deeds are rewarded tenfould.

The five prayers contain both the obligatory religous duties and the voluntary prayers imposed by tradition. The obligatory duties comprise seventeen rak'as a day; two at the

= contains no equivalent to signify the complete ritual of one bow and two prostrations. For the first reference to the term see above page (77, 122). and also Translator's perface.

morning prayer, three at the sunset prayer, and four each at the noon, afternoon, and evening prayers. For the performnce of these prayers one is justly rewarded; for their neglect one is rightfully punished. These are the prayers which are prescribed by the holy Qur'an.

III. The voluntary prayers: الصلوات النوافل

The voluntary prayers number twelve rak'as, six at the noon prayer and two at each of the morning, sunset and evening prayers. Through these prayers man will be rewarded and throught them he draws closer to Allah. However, one will not be punished for their neglect. The Prophet always paid strict attention to the voluntary prayers. In him we have a fine example and must ourselves pay attention to and be guided by him- for this Allah has commanded us to do:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ﴿٧﴾ ﴾

[الحشر]

"So take what the Apsotle Assigns to you, and deny yourselves that which he withholds from you." (Q. 59:7)

We shall now explain in detail the five prayers together with the number of obligatory and voluntary rak'as.

IV. The morning prayer: صلاة الصبح

A. General:

On waking in the morning say the Words of Witness: "I bear witness that there is no god but Allah. I bear witness that Muhammad is the Messenger of Allah." Then praise Allah who gives you life after death saying:

«الحمدُ لله الذي أماتني ثم أحياني وإليه النشور»[1]

"Praise be to Allah who has caused me to die and then restored be to life. He is the resurrection." [1] Then make ready for the prayer.

---

(1) Related by Al-Bukhari (No. 6312) from Hodhaifa. And Related by Muslim (No. 2711) from Al-Bar'a B. Azib.

Having fulfilled all the conditions- the details of which have already been mentioned- turn towards the Ka'ba and perform the two vountary rak'as of the dawn, of which the Prophet said, "The two dawn rak'as are better than this world and all that is in it. [1] "It is a confirmed tradition that the Prophet observed these two rak'as even when he was travelling. After the two vouluntary rak'as, perform the two obligatory rak'as which might be prolonged by the recitaion, aloud, of passages from the Qur'an. Through this prayer one may feel the glory of Islam and enjoy with the coming of dawn the sweetness of the Qur'an:

﴿ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ ﴾ [الإسراء]

"The dawn recital carries their testimony."
(Q.17:78)

Greet the new day with mercy and praise, beginning with a recitaion from the Qu'an which

(1) Related by Muslim (No. 725) from Ai'sha.

will illuminate your soul. It will shine in the divine light of the tender dawn which is filled with everlasting mercy.

B. How the two rak'as are performed: كيف تصلى الركعتين :

We have already described in detail how to perform the first rak'a.[1]

At the end of the second prostration of the first rak'a stand up and say: بسم الله الرحمن الرحيم

"In the name of Allah, the Compassionate, the Merciful." Then recite the Opening Verse and a further short part of the Qur'an and follow this with the bow and prostrations which you performed in the first rak'a. At the end of the second prostration remain seated on your left foot. While sitting in this position your left foot is laid flat on the ground and the right foot remains upright with the tips of the toes pointed

---

(1) See page (118).

towards the Ka'ba. Place your right hand on your right knee with the fingers together except for the index finger and thumb which remain outspread. Placing your left hand on your left knee, recite the Words of Witness and ask for the blessing of the Prophet, saying:

«التَّحِيَّاتُ لله والصَّلَوات وَالطَّيِّبات . السَّلامُ عَلَيْكَ أَيُّها النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكاتُهُ . السَّلامُ عَلَينَا وعَلَى عِبَادِ الله الصَّالِحِينَ أَشْهَدُ أَنْ لا إلهَ إلا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» . [1]

"Greetings, prayers, and the good things of life belong to Allah. The peace, mercy and blessing of Allah be upon you O Prothet. Peace be upon us and on the devout slaves of Allah. I bear witness that there is no god but Allah [2] and

---

(1) Related by Al- Bukhari (No. 831,...) and Muslim (No402) from Abd Allah B. Mas'oud.

(2) At this point the forefinger of the right hand is raised in a silght movement, a symbolic indication of the Oneness of Allah.

I bear witness that muhammad is His slave and messenger."

«اللَّهُمَّ صلِّ على محمد وعلى آل محمد كما صليت على إبراهيم وعلَى آل إبراهيم ، وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم في العالمين إنك حميد مجيد» (1) .

"O Lord, bless Muhammad and his family as You Blessed Abraham and his family. Give Your blessing to Muhammad and his family as You gave Your blessing to Abraham and his family in the worlds. You are the most praised, the most wonderful."(1)

These two verses together are known as Words of Greeting.

After this, it is permitted to the worshipper to make those private supplications which obtain

---

(1) Related by Muslim (No. 405) from Aby Mas'oud Al-Ansary. Also Related by Al-Bakhari (No. 3370) from Ka'ab B. Ogra. see Sefat Al-Slah (p. 164- 172).

for him the good things of this world and of the next. Indeed this is the very time which is recommended for private prayer, whether the prayer be traditional or not. However, the traditional prayer is preferable and three prayers follow which the Prophet used to say after the last Words of Witness and before the Words of Peace with which the ritual prayer ends:

1. Ali said that when the Prophet used to stand in prayer. The last thing he said between the Words of Witness and the Words of Peace was:

١ – «اللهم غفر لي ما قدمت وما أخرت وما أسررت وما أعلنت وما أسرفت ، وما أنت أعلم به مني ، أنت المقدِّم وأنت المؤخر لا إله إلا أنت » [1] .

"Oh Lord, forgive me for what I have done and what I have not don; for what I have kept secret and what I have done openly; for my excess and of that which you know more then I

(1) Related by Muslim (No. 771) from Aly.

do. You provide and You take away. Tehre is no god but You".

2- Abd Allah B. Amru said that Abu Bakr said to the Prophet, "Teach me a private prayer that I may say during the ritual prayer." The Prohet said:

٢- «اللهم إني ظلمت نفسي ظلمًا كثيرًا ولا يغفر الذنوب إلا أنت فاغفر لي مغفرة من عندك وارحمني إنك أنت الغفور الرحيم»[1].

"O Lord, I have done great wrong. Only You can forgive sins. Grant me forgiveness and mercy. You are the All Merciful, the All Forgiving".[1]

٣- اللهم إني أعوذ بك من البخل والكسل وأرذل العمر وعذاب القبر وفتنة المحيا والممات .[2]

---

(1) Related by Al-Bukhari (No. 834) and Muslim (No.2705).

(2) Related by Al- Bukhari (No. 2823, 4707) and Muslim (No. 2706) from Anas. The tradition is general one =

"O Lord, I seek your protection from meanness, from laziness, from a base life, from the torment of the grave, and from the trial of living and dying."

There are many other prayers but for now let us cotent ourselves with these in the hope that they will be sufficient to avail us with Allah.

After the Words of Peace. First turn your head to the right sayin: "The Peace and mercy of Allah be upon you." السلام عليكم ورحمة الله

Then turn your head to the left saying: "The peace and mercy of Allah be upon You."

السلام عليكم ورحمة الله

Although this concludes the prayer, it has been related that the Prophet, after saying the Words of Peace twice, would say a private prayer. It is therefore traditional that the Muslim memorize this prayer and, taking Allah's great

= (inside the prayer and ouside it).

messenger as an example, also say the private prayer. Here is what he used to say:

صور من الأدعية عقب الصلاة:

1. Thawban said: "The Messenger of Allah, when he had finished his prayer asked Allah's forgiveness three times, saying:

١ - اللَّهُمَّ أَنْتَ السَّلام وَمِنْكَ السَّلامُ ، تبَارَكْتَ يا ذا الجلالِ والإكرام[1] .

"O Allah, You are peace and peace comes from You. Blessed be the possessor of Majesty and Reverence."[1]

2. It is related by Abd Al-Rahman B. Ghanm that the Prophet said:

٢ - عن عبد الرحمن بن غَنْم أن النبي ﷺ قال : « مَنْ قَالَ قَبْلَ أَنْ يَنْصَرِفَ وَيَثْنِي رِجْلَهُ مِنَ صلاةِ المَغْرِبِ وَالصُّبْحِ : لا إله إلا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ ، لهُ المُلْكُ وَلَه الحَمْد بِيَدِهِ الخَيْرُ يُحْيِي وَيُمِيتُ وَهُو عَلى كلِّ شَيْءٍ قَدير ، عَشْرَ مرَّاتٍ ، كُتِبَ له

(1) Related by Muslim (No. 591) from Thawban.

بكلِّ واحدة عَشْرُ صَدَقَاتٍ وَمُحيَتْ عَنْهُ عَشْرُ سيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَت حِرزًا مِنَ كلِّ مَكروه وَحِرْزًا مِنَ الشيطان الرجيم، وَلَمْ يَحلَّ لذَنْبِ يُدْرِكُهُ إلا الشِّرْكَ . فَكَانَ مِنْ أَفْضَلِ النَّاس عَمَلاً إلا رَجُلاً يَفْضُلُهُ يَقُولُ أَفْضَل مِمَّا قالَ [1] ».

"Whosoever says before turning away from the evening and morning prayers",

"There is no god but Allah, He is One. He has no partner, His is the dominion and his is the praise. In His hand is prosperity. He brings life and death. He has power over all things": "whoever says this ten times. to him is it ordained that each time shall be wiped out; he will be raised ten ranks. It will be a talisman against all adversity, a talisman against the accursed Satan. No sin will consume him but that of polytheism. He will

(1) Related by Ahmad (4/227) and the rendering of transmission is weak.

become the finest of men in his deeds, being bettered only by one who sayes anything better than he himself has said."

3. Al-Mughira b. Shu'ba relates that the Prophet used to say at the en of every obligatory prayer.

٣- وعن المغيرة بن شعبة : أنَّ النبي ﷺ كان يقول دُبُرَ كلِّ صلاة مَكْتوبةٍ : لا إله إلا اللهُ وَحْدَهُ لا شَريكَ لَهُ ، له الملك ولَه الحَمْدُ ، وَهُوَ عَلَى كُلِّ شَيءٍ قدير اللَّهُمَّ لا مَانِعَ لِمَا أَعْطَيْتَ وَلا مُعْطِيَ لِمَا مَنَعْتَ ، وَلا يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ . (1)

"There is no god But Allah. He is One. He has no partner. His is the dominoin and His is the praise. He has power over all things. O Lord, none may withhold what You have given and none may give what You have withheld. His fortune will in no way serve the rich man in Your eyes."(1)

---

(1) Related by Al-Bukhari (No. 844), Muslim (No. 593) and others.

4. At the end of each prayer the prophet used to recite the verse of the throne which is:[1]

٤ - ﴿ اللَّهُ لا إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لا تَأْخُذُهُ سِنَةٌ وَلا نَوْمٌ لَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالأَرْضَ وَلا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (٢٥٥) ﴾ [البقرة].

"Allah; there is no god but Him, the Living, the Self-sustaining Eternal. No slumber can seize Him, nor sleep. His are all things in the heavens and on earth. Who is there who can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them.

Nor shall they bypass aught of his knowledge except as He willeth. His throne doth extend over the heavens and the earth, and He feeleth no

(1) See Nasa'i in his book (Amal Alyom w'Allila) (No. 100), Ibn Alsonny (No. 124), Tabarany (No. 7532) and =

fatigue in guarding and preserving them, for He is the Most High, the Supreme." (Q. 2:255).

You should memorize it well and recite it immediately after each prayer. Whoever recites it after his prayer is in Allah's protection until the next prayer. [1]

5. The Prophet used to recite the chapter of the Qur'an which begins "I seek refuge..." and which is entitled "Daybreak", also "Men", immediately after the prayer. To these he added the chapter entitled "Unity." [2]

6. He also used to say.

٦- اللهم أجرني من النار . [3]

"O Lord, preserve me from the fire" seven times

= others. Also see Alalbany in his book Alsaheha (No.972).

(1) Related by Al- Tabarani (No. 2733).

(2) Related by Abu Da'ud (No. 1523), Al- Tirmidhi (N.2903), Al Nasa'i (3/68/ No. 1336), Ahmed (4/155, 201) and others from Uquba.

(3) Related by Abu Da'ud (No. 5079, 5080), Ahmad (4/234), Ibn Hebban (No. 2346 - Mawared) and others =

immediately after the morning prayer and likewise after the sunset prayer before speaking to anyone. To this he used to add, seven times, the words: اللهم إني أسألك الجنة . [1]

"O Lord, I ask you for paradis."

7. Not only this, but he used to say the Words of Glory (Glory be to Allah), سبحان الله

The Words of Praise (Praise be to Allah),

الحمد لله

The Words of Greatness (Allah is Great),

الله أكبر

Each thirty- three times and to make up a houndred phrases he would add:

لا إله إلا اللهُ وَحْدَهُ لا شَرِيكَ لَهُ ، له المُلْكُ وله الحَمْدُ وَهُوَ عَلَى كلِّ شَيءٍ قَديرٌ [2] .

"There is no god but Allah. He is One. He has

= with a weak rendering of transmission.

(1) It is not be found in the last tradition.

(2) Related by Muslim (No. 597) from Aby Huraira.

no partner. His is the dominion and His the praise. He has power over all things."

He would run them all together saying:

ويجمعهن بقوله : (1) اللهُ أكبَرْ وَسُبْحَانَ اللهِ وَالحمدُ لله . اللهُ أكبَرْ وَسُبْحَانَ اللهِ وَالحمدُ لله .

"Allah is great, glory be to Allah, praise be to Allah, Allah is great, glory be ot Allah, praise be to Allah," And so on until he had said each phrase thirty- three times.

In this manner the Prophet brought his prayer to an end, saying the Words of, Peace, Glory, Greatness, and Praise; seeking His forgiveness and making private supplication to Him. His tongue was always moist with the constant mention of the name of Allah, whether he was standing, sitting, or lying on his side. He would

(1) Also anyone can be say the words of Glory thirty- three times, then the words of praise thirty - theree, them the words of Greatness thirty- three times.

meditate on the creation of heaven and earth. Each thought was a lesson, each siience a thought, and everyword a mention of the name of Allah.

It is fitting that we should do as he did; say a private prayer when he did; and copy him in his vertuous habits, word for word:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الآخِرَ وَذَكَرَ اللَّهَ كَثِيراً (٢١) ﴾ [الأحزاب]

"Ye has indeed in the Apostle of Allah abeautiful pattern for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah." (Q. 33:21)

V. The noon prayer (zuhr): صلاة الظهر

A. GENERAl:

When the day is half done a man, stricken with fatigue and weary from work, seeks spiritual relief. It is at this time that he performs

the noon prayer, and ablution which helps to restore his bodily vigor. He then turns towards the Ka'ba and is alone with his Lord. In spiritual communication with his Maker, he forgets his labor and his spiritual vigor is restored. Upon leaving the prayer his lassitude will have been shaken off and he will return to his work with renewed vigor and determination.

The noon prayer has four traditional rak'as that precede the obligatory prayer. According to one confirmed tradition, two traditional rak'as are performed before the obligatory prayer (which has four rak'as) and two after it. The recitation during the whole of the noon prayer is said to oneself, not aloud, whether one is leading the prayer, being led in prayer, or alone.

B. How to perform the four rak'as:

كيف تصلي الظهر أربع ركعات :

We have described the morning prayer which consists of two rak'as, in detail. If you know it

well it will be easy for you to perform all the prayers. When the prayer consists of four rak'as it is the noon, afternoon, or sunset prayer.

When you have perfomed the first two rak'as sit back and recite the Words of witness for the first time. After you are seated, recite the Words of Greeting as far as the words of Witness, that is:

«التَّحيَّاتُ لله وَالصَّلَواتُ وَالطَّيِّبَاتُ ، السَّلامُ عَلَيْكَ أَيُّها النَّبي ورَحْمَةُ الله وَبَركَاتُهُ ، السَّلامُ عَلَيْنَا وَعَلَى عبَاد الله الصَّالحين ، أَشْهَدُ أَنّ لا إله إلا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» (1).

"Greetings, prayers, and the good things of life belong to Allah. The peace, mercy, and Blessing of Allah be upon O Prophet. Peace be upon us and on the devout slaves of Allah. I bear witness that there is no god but Allah and I bear witness that Muhammad is His slave and messenger."

After this rise to your feet place the right hand

(1) See page (123).

over the left and continue the prayer performing the third and then the fourth rak'a during which you should recite only the Opening of the Qur'an. At the end of the fourth rak'a sit back and recite the first and last parts of the Words of Witness- the make your private prayer, and end with the Words of Peace. The obligatory prayer is followed by two traditional rak'as and with these the noon prayer is complete.

C. Important note: فائدة مهمة

If you arrive at the mosque and see that the prayer has begun and that the Imam is praying with the people, do not perform any vouluntary prayer but join the congregation and follow the Imam. The Messenger of Allah said that: "once the prayer is being performed, no prayer except the obligatory prayer is permitted." (1)

This applies to all prayers and is not

(1) Related by Muslim (No. 710) from Abu Huraira.

specifically for one time rather than another. According to the command of the Prophet you must follow the Imam even if your know that there is sufficient time for the voluntary prayer and that you can then catch him up.

VI. The afternoon prayer ('asr): صلاة العصر

Almighty Allah says:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ (٢٣٨) ﴾ [البقرة].

"Guard strictly your prayers, especially the Middle Prayer, and stand before Allah with all devotion." (Q. 2:238)

According to most authorities, the middle prayer is the afternoon prayer. It consists of four obligatory rak'as which are carried out exactly as the four rak'as of the noon prayer. During the first two rak'as recite the Opening Verse of the Qur'an and another chapter with it, then sit back

for the first Words of Witness. In the second two rak'as recite only the Opening Verse of the Qur'an and at the end of the fourth rak'a sit back for the final Words of Witness, concluding with the Words of Peace.

The performance of voluntary prayers in the afternoon is not a confirmed tradition, however there are four [1] voluntary rak'as to be carried out before the obligatory ones although this also is not supported by radition. Two ra'as may also be performed. [2]

Recitaiton during the afternoon prayer is per forme silently to oneself throughout all the rak'as Until the time comes for the sunset prayer, performing prayer after the afternoon prayer is to be afoided.

(1) Related by Abu Da'ud (No. 1272), Tirmidhi (No. 430), Ahmad (2/117) and others from Abd Allah B. Umar.

(2) Related by Al-Bukhari (No. 624), Muslim (No. 838) and others from Abd Allah B. Mughafal.

VII. The sunset prayer (maghrib):صلاة المغرب

The Muslim startas the day with mercy (prayer is a mercy), praising and glorifyin almighty Allah, and ends his day with mercy and thanks, prayer to his Lord who changes night into day, day into night, and one thing into another.

There are three obligatory rak'as in the sunset prayer. The first two rak'as are performed by reciting aloud after which one sits back for the first Words of Witness. Then rise to your feet and perform the third rak'a reciting to yourself only the Opening Verse of the Qur'an. After the second prostration of this rak'a sit back for the last Words of Witness and recite the whole of the Words of Greeting. After private prayer thae obligatory prayer concludes with the Words of Peace. Following the obligatory prayer are two voluntary rak'as wich are a confirmed tradition.

These two rak'as complete the sunset prayer.

Note: All the traditional rak'as سنة (Sunnah) are not performed reciting aloud but to oneself. Reciting aloud only takes place during the two obilgatory rak'as of the morning prayer and the first two obligatory rak'as of the sunset and evening prayers. During the remainder of the obligatory rak'as, recitation is to oneself.

VIII. The Evening Prayer ('Ish'): صلاة العشاء

This consists of four obligatory rak'as which are performed in the same way as are the four rak'as of the noon prayer except that the recitations in the first two rak'as are made aloud. The obligatory rak'as are followed by two voluntary rak'as, these later in accordance with confirmed traditional practice. Before the obligatory rak'as it is permitted to perform two or four volutary rak'as. This prayer is brought to an end by the Seprate Prayer.

IX. The separate prayer: صلاة الوتر

The meaning of the arabic name for this prayer is "odd" and is the name given to the singly rak'a which is separated from all which has gone before. It may also consist of three, five, or seven rak'as all linked together as in the obligatory rak'as of the sunset prayer. It is a name given to three rak'as linked together.

The Separate Prayer is a confirmed traditional practice and is indeed the best attested of the traditions. According to some Imams it has the force of obligation.

The minimum number of rak'as in the Separate Prayer is one and the maximum is thirteen. The best number is three and this is what most Muslims do today.

The author of Al-Musawa says: "In the view of most people, the minimum number of rak'as in the Separte Prayer is one and the maximum is

eleven or thirteen. The nearest to perfection is three, but to exceed that number is better.

The Prophet used to perform three rak'as. During the first he would recite, after the Opening Verse,

﴿ سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى ① ﴾ [الأعلى]

"The Most High", (1)

— In the second,

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ ① ﴾ [الكافرون]

"The Unbelievers"(2)

— and in the thaird,

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ① ﴾ [الإخلاص] و﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① ﴾ [الفلق] و﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① ﴾ [الناس](3).

"Unity, Daybreak, and Men." (4)

The time for the Separate Prayer is from the end of the evening prayer until daybreak and it is

(1) - LXXXVIII
(2) - CIX
(3) - CXII-CXIV
(4) Related by Abu Da'ud (No. 1424), Tirmidhi (No. 463), =

the last prayer of the night. Since this is so, and in order that it's performance shall not be a burden, many ways have been related for performing it- all of them correct:

1. The three rak'as are all linked together, therefore you do not sit back except after the third in which the whole of the Words of Greeting are recited, followed by the Words of Peace. This method prevents it from being like the sunset prayer. The Prophet forbade that the Separate Prayer should resemble the sunset prayer.[1]

2. Perform two rak'as and round them off with the Words of Peace. Then perform a single rak'a, thus completing your prayer.

3. In this method the three rak'as are not separted by the Words of Peace, but rather by

= Ibn Maja (No. 1173) and others from Ai'sha.

(1) Related by Ibn Hebban (No. 680- Mawared) and others from Aby Huraira.

sitting back after the first two and then by saying at the third the Words of Obedience, then bowing. In each rak'a the Opening Verse and another is recited.

If one wiches to say the Words of Obedience, first recite the Words of Greatness and then raise the hands. Either of these two private prayers are recited:

١ - «اللَّهُمَّ إنَّا نَسْتعينُك ، وَنَسْتَغْفِرُكَ ، وَنَسْتَهْدِيكَ ، ونُؤمنُ بكَ، وَنَتُوبُ إليكَ ، وَنتوكَّلُ عَلَيْكَ ، وَنُثْني عَلَيْكَ الخَيْرَ كُلَّهُ ، نَشْكُرُكَ وَلا نَكْفُرُك ، ونَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ .
اللَّهُمَّ إيَّاكَ نَعْبُدُ ، ولَكَ نُصَلِّي وَنَسْجُدُ ، وَإليْكَ نَسْعَى وَنحفِدُ ، نَرْجُو رَحْمَتَكَ ، وَنَخْشَى عَذَابَكَ ، إنَّ عَذَابَكَ الجِدَّ بالكفارِ مُلْحِق» [1] (ويُقرأ مُلْحَقُ بالفتح أيضًا).

(I) "O Lord, we seek help form You, we seek Your forgiveness, we seek Your guidance, We

(1) Related by Ibn Khodhima (No. 1100), Ibn Aby Shaiba =

turn in repentance to You. We place our trust in You. We laud Your name. We give thanks to You for the prosperity You have bestowed. We do not turn from You in disbelief. We renounce and turn away from whomever disobeys You and breaks Your commandments".

"O Lord, we worship You. To You we pray and to You we kneel. To You we hasten, to work for You and to serve You. We beg for Your mercy and fear Your punishment. On whom your punishment falls is surely an unbeliever. Your punishment will overtake and strike the unbeliever."

٢- «اللَّهُمَّ اهْدِني فِيمَنْ هَدَيْتَ ، وَعافِني فِي مَنْ عَافَيْتَ ، وَتَوَلَّني فِيمَنْ تَوليّتَ ، وبَارِكْ لي فِيما أَعْطَيْتَ ، وَقِني شَرَّ ما

= {(2/314, 315) , (10/387, 388, 389)}, Abdel Razzak (No 4968, 4969), Al-Bayhaqui (2/210, 211) and others from Umar, his saying.

قَضَيْتَ ، فإنَّك تَقْضِي ولا يُقْضَى عَلَيْكَ ، إنّه لا يَذِلُّ مَنْ وَالَيْتَ، وَلا يَعِزُّ مَنْ عَادَيْتَ ، تَبَارَكْتَ رَبَّنَا وتَعَالَيْتَ . (1)

(II) "O Lord, lead me to the true faith with those You have guided. Pardon me with those You have pardoned. Protect me with those You have pardoned. Protect me with those You have protected. Bless me with what You have given. Keep me safe from the evil You have ordained for You decree and none decrees upon You. No-one who is in Your care is brought down and no-one is rewarded to whom You show enmity. O Lord, You are most praised, most sublime."(1)

According to many Imams, the Words of Obedience (Qunut قنوت) are not said except in the secone half of Ramadan but according to the

---

(1) Related by Abu Da'ud (No. 1425), Tirmidhi (N. 464), Al-Nasa'i (3/248/No. 1745, 1746), Ibn Maja (No.1178), Ahmad (1/199, 200/ No. 1718, 1723, 1727) and others from Al- Hasan B. Aly.

Hanafis they may be recited throughout the year. Others, including Imam Malik hold that it is incorrect to say them at any time of the year.

With the ending of the Separate Prayer, the evening prayer and the five prayers are complete. In this way the Muslim spends his day and night in worship, obedience, and sincerity of purpose to Allah, Lord of Heaven and Earth, and goes to sleep with praise, exaltation, thanks and prayer to Allah, just as he awoke in the morning.

X. Some important notes:

فوائد مهمة جدًا ومتنوعة

1. While You are performing the prayer you must observe the proprieties and rules. You must not speak or look to your right or left nor move your limbs or body other than as custom requires. If you speak during prayer, or concern yourself with anything not connected with the prayer, or deliberately break any of the rules, your prayer is invalid and your must do it again, this time fulfilling all the required conditions.

2. When you are performing the prayer, do not raise your eyes to heaven, and do not close them. Your eyes shold be open. If you are standing you should dircet your gaze to the spot where you will be prostrating yourself. If you are bowing you should direct your gaze to the top of your feet. When your sit back to say the Words of greeting, look at your right hand and the finger which will be raised during the words of witness.

3. You are permitted to perform the prayer wearing shoes. When this is done you must first turn them over and look at the soles. Should your see any wetness or defilemnt wipe it off on the ground. You may then perform the prayer in them. It is a traditional practice to perform the prayer wearing shoes so as to be differentiated from the jews. [1]

The whole is a mosque and ritually pure,

(1) Related by Abu Da'ud (No. 652) , Ibn Hebban (No. =

Therefore praye wherever you may be when the time for prayer arrives; but never in a cemetery, in the bathroom or where total ablution is carried out, for the prayer performed by a person in these places is invalid.

4. If you have been eating garlic, onions, leeks, or anything similar which has an unpleasant odor, you should not enter the mosque[1] thereby causing annoyance to the worshippers, but rather wait until the odor has dissipated.

5. It is traditional custom to say, on entering

= 357- Mawared), Tabarani (No. 7164 , 7165), Al-Hakim (1/260), Al-Bayhaqui (2/432) and others from Shaddad B. Aws.

(1) Related by Al-Bukhari (No. 853) and Muslim (No. 561) from Ibn Umar.

- Also Related by Al-Bukhari (No. 854) and Muslim (No 564) from Gaber.

- Also Related by Al-Bukhari (No. 856) and Muslim (No. 562) from anas.

the mosque:

بِسْمِ اللهِ والصلاة والسَّلامُ عَلَى رَسُولِ اللهِ ، اللَّهُمَّ اغْفِرْ لي ذُنُوبي ، وافْتَحْ لي أَبْوابَ رَحْمَتِكَ . (1)

"In the name of Allah. Peace be on the messenger of Allah. O Lord, forgive me my sins and open to me the gates of Your mercy."(1)

You should step inside with the right foot first and leave with the left foot first, (2) saying:

بِسْمِ اللهِ والصَّلاةُ وَالسَّلامُ عَلَى رَسُولِ اللهِ ، اللَّهُمَّ اغْفِرْ لي ذُنُوبي وَافْتَحْ لي أَبْوابَ فَضْلِكَ . (1)

"In the name of Allah. Ablessing and peace be on the messenger of Allah. O Lord, forgive me

---

(1) Good without mention of forgiveness. Related by Tirmidhi (No. 314), Ibn Maja (No. 771), Ahmad (6/282, 283) and others from Fatema.

Also this meaning Related by Muslim (No. 713) from Aby Homa'id or Aby Usa'id.

(2) Related by Al-Hakim (1/218) and Al-Bayhaqui (2/442) from Anas. Also Al- Bukhari (1/523) relates by =

my sins, and open to me the gates of Your favor."

6- Aperson Performing The Prayer May not Allow any Thoughts to Enter his mind Which are conrary to A state of humility. On the contrary, he must concen himself only with thoughts of Allah and his dependence on Him. If such a thought comes to him, his prayer is not made invalid but he must put it out of mind and return to humility and thinking of the majesty of Allah before Whom he is standing.

7- if in the course of prayer a snake or scorpion should pass by, then kill it. [1] This action will not invalidate the prayer. if a small child should

---

= suspension from Ibn Umar that he steps inside the mosque with the right foot first and when he leaves the mosque he steps outside with the left foot first.

(1) Related by Abu Da'ud (No. 921) Al-Tirmidhi (No. 390), =

cling to you while you are performing the prayer, either put him to one side or carry him on your shoulder and continue the prayer. [1] if someone knocks on the door while you are performing the prayer and there is no one else in the house, go to the door and open it.[2]

These simple movements will not invalidate the prayer.

8- A Muslim may not pass in front of any one performing the prayer no matter what inconven-

= Al-Nasa'i (3/10), Maja (No. 1245), Ahmad (2/233, 248, 284, 473, 475, 490) and others from Abi Huraira.

(1) Related by Al-Bakhari (No. 516) and Muslim (No. 543) from Abi qutada.

(2) Related by Abu Da'ud (No. 922), Al-Nasa'i (3/11/No. 1205), Al-Tirmidhi (No. 601), Ahmad (6/31,183, 234), Abu Ya'la (No. 4406), Ibn Hebban (No. 2355- AL-Ehsan) and others from Ai'sha with a good rendering of transmission.

ience the waiting may cause. The worshipper should see that some sort of a screen is placed in front of him such as a pole, or a tree, a wall, a chair, an upright stick, or draw a line [1] on the ground if he is unable to do anyting else. it is permitted to pass on the other side of this screen. if however, anyone passes between this mark and the worshipper, the worshipper may push him away and if he refuses to go then he may fight with him, for surely the intruder is an evil. [2]

A strange woman passing immediately in front of a worshipper invalidates the prayer except in the Sacred Mosque of the Holy sity of Mecca where this is permitted to pass, even

(1) The Tradition in the line is incorrect one, please see Al-Albany in his book Tamam Al-Minna (p.300-302).

(2) Related by Al-Bukhari (No. 509) and Muslim (505) from Abi Sa'id Al-Khudri.

- Also Related by Muslim (No. 506) from Ibn Umar.

though the person is a strange woman. [1]

9- if some calamity should be fall the individual or the community such as an enemy attack or the onset of an epidemic, or some other emergency, then saying the words of Obedience [2]قنوت (Qunut) during each of the five prayers becomes obligatory for the worshipper, whether he be alone or in congregation, until the calamity has passed. Then the practice ceases.

The Words of Obedience are recited only durng the last obligatory rak'a. The worshipper raises his hands after rising from the last prostration and makes a private prayer for himself and

---

(1) It is incorrect veiw, please see sefat Al salat (p. 83) and Tmam Al-Minna (P. 303, 304).

(2) Related by Al- Bukhari (No. 797) and Muslim (No. 676) from Abi Huraira.

- Also Related by Al-Bukhari (No. 1002) and Muslim (No. 677) from Anas.

- Also see sah'ih Ibn khodhaima (No. 619, 620).

his community, invoking Allah against the enemies of his people and country by any supplication that he wishes.

10- It is permitted to say the Words of Praise (Al Hamdu Lillahi- الحمد لله) during the prayer for a favor which has taken place or for a sneeze.

If a worshipper should come on a verse concerning punishment tradition requires that he hould seek refuge in Allah from it. [1] if he should recite, for example:

﴿ أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾ ﴾ [القيامة] .

"Has not He the Power to give life to the dead" (Q. 75:40).

and other verses which ask a question of this kind, he should then say, (Bala) [2] (بلى) "Yes.".

If some one should say (السلام عليكم) "Peace be upon you" While you are performing the

---

(1) Related by Muslim (No. 772) from Huzaifa.

(2) Related by Abu Da'ud (No. 884).

prayer, answer him with no more than a gesture.[1]

XI. The prostration of forgetfulness:

سجود السهو:

Man is subject to forgetfulness, so if you should forget something while performing your prayer- either doing something which is not prescribed or leaving something out- you must carry out two prostrations, similar to those in the prayer, reciting the Words of Greatness while going to the ground and rising at the end of the Words of Greeting. After this recite the Words of Peace, but omitting the Words of Witness.

(1) Related by Muslim (No. 540) from Jabir.
- Also Related by Ahmad (2/10) and Ibn Khudhaima (No. 888) from Ibn Umar.

If you are in doubt during the performance of the prayer, whether you have completed one or two rak'as you should regard it as one. If you are in doubt whether you have completed two or three, you should count them as two. And if you are in doubt whether you have completed three or four, you should count them as three. The rak'as about which you are in doubt should then be completed reciting the Words of Peace either before[1] them or after [2] them. Either way was established by the Messenger of Allah.

If you forget to say the first Words of Witness, perform two rak's and stand up for the third without sitting back. Complete the prayer, then make two further prostrations before or after the Words of Peace of the last rak'a. This atones for

(1) Related by Al-Bukhari (No. 829) and Muslim (No. 570) from Abd Allah Ibn Buhaina.

- Also related by Mslim (No. 571) from Abi Sa'id AL-Khodry. and (No. 574) from Emran Ibn Al-Hosa'in.

(2) Related by Al-Bukhari (No. 482) and Muslim (No. 573) =

your act of forgetfulness.

If you are in the mosque a waiting the prayer, whether it be Friday or any other day, and you hear a reader of the Qur'an reciting a verse of prostration, then ferform a single prostration. This is known as the Prostration of Recitation.

XII. Performing the prayer by one who is sick: صلاة المريض

If it is impossible for a sick person to stnd, he should perform the prayer seated, bowing and prostrating himself from this position [1]. If he is unable to bow or prostrate himself he should make a token gesture with his head, bringing it lower for a prostration than for a bow. If he is unable to sit, he should perform the prayer lying on his side facing in the direction of the Ka'ba. If he is unable to do that, he should perform the

= from Abi Huraira.

- Also Related by Al-Bukhari (No. 401) and Muslim (No. 572) from Abd Allah Ibn Mas'oud.

(1) Related by Al-Bukhari (No. 1117) from Emran.

prayer lying on his back with his legs pointing towards the Ka'ba and making token gestures for the bows and prostrations.[1]

Should he be unable to do even this, then the prayer is postponed. Such is the imprtance of Prayer in Islam that you must perform it no matter what your condition. You may not ignore this duty even though you are sick. For this, glory be to almighty Allah, the only One.

XIII. Congregational prayer: صلاة الجماعة

Islam is the religion of unity and monotheism. It demands the acceptance of the Oneness of Almighty Allah, the existence of the one Word of Allah, and a tight clinging to the strong bond which links us with Him. It also requires Muslims to gether together for prayer in the mosques, to get to know each other, and to treat each other

(1) Related by Al- Darqutni (2/42- 43) from Aly. See Erwa'a Al-Ghalil (No. 558).

with truth and patience. Islam considers congregational prayer to be twenty-seven times better than solitary prayer, which demonstrates how glorious and important is the act of praying together. Here are some of the traditions concerning the Messenger of Allah regarding the superiority of a praying together:

(I) Ibn ' Umar relates that the Prophet said: "Praying together is twenty- seven times better than the individual praying alone".[1]

(II) Abu Al-Darda'a heard the Prophet say: "There were never three villagers or bedouin who did not perform the prayer together and who were not over- powered by Satan. you must group together for the wolf eats the sheep which is away from the flock".[2]

---

(1) Related by Al- Bukhari (No. 645) and Muslim (No.650).

(2) Related by Abu Da'ud (No. 547), Al-Nasa'i (2/106-107/ No. 847), Ahmed {(5/196), (6/446)}, and others.

(III) Mu'adh Ibn Anas quotes the Messenger of Allah as saying: "It is nothing but abhorrent, nothing but disbelief, nothing but hypocrisy, that whoever hears Allah's caller calling to prayer, does not respond" (1)

(IV) Ibn Umm Maktum: I said,O Messenger of Allah; I am blind and my house is far away. My guide is not suitable for me . Do I not have permission to pray at home?, He said, "Can you hear the call?" I said: Yes, He said, "There is no excuse for you" (2)

In another version of this tradition related by Ahmad and Al-Tabrani, the conversation went:

" O Messenger of Allah, my house is a long way off and I have become blind, yet I hear the call"

---

(1) Related by Ahmed (3/439) and Al- Tabarani (20/ No. 394, 395) with a weak rendering of transmission.

(2) Related by Abu Da'ud (No. 552), Ibn Maja (No. 792) Ahmed (3/423), Ibn Khodhaima (No. 1480), Al- Hakim (1/247), Al- Bayhaqui (3/58), and Al- Baghawi (No. =

The Messenger said: "If you hear the call you must answer it even if you have to crawl and drag yourself over the ground "[1]

You will see from these sacred traditions, brother Muslim, the importance of congregational prayer which you must observe and which must not be avoided, even by a blind man . Treat it as a matter of conscience which must be observed. Recognise that it is a duty for all men of sound mind unless they are excused because of sickness or fear of being placed in peril, or because it will bring about undue hardship or harm. This is the most important tradition in Islam.

= 796) with a good rendering of transmission.
- Also see Maslim (No. 653), from Aby Huraira.

(1) Related by Ahmed (3/367), Abu Ya'la (No. 1803), Ibn Hebban (No. 428 - Mawared) and Tabarani in the Middle from Jabir Ibn Abd Allah, with a weak renedering of transmission.

It is permitted for women to attend the congregation in the mosque and their husbands may not prevent them from doing so unless it is feared that harm will come to them . However, it is preferable for women to perform the prayer in the house rather than in the mosque[1]. The reward for congregational prayer will be obtined even though there are only two, one of whom is a child or a woman, although the greater the number the better it is . Congregational prayer is the most glorious of Islamic religious practicer, the greatest of religious acts, where by the old and the young, the rich and the poor, the powerful and the wretched, all stand before Allah with no difference between them, all the same . The best of them are those who fear Allah . In congrega-

---

(1) Related by Abu Da'ud (No. 567), Ahmed (2/76, 77) and others from Ibn Mas'oud.

tional prayer, impartiality, equality , and obedience are visibly evident when the rich and the poor and the ruler and the subject stand in a single row , meeting in one place. Once Muslims know it's meaning and significance how can they ever abandon or neglect it? How can they complain to Allah that Muslims have deserled them and kept away from them?

XIV. how the congregational prayer is performed?: كيفية صلاة الجماعة ؟

If you are a member of a groub and you all wish to perform the prayer, you must perform it together and not individually . The Imam should be the one among you who recites the Qur'an best and if you are all equal in this respect then the Imam should be the one who is most learned and most versed in the traditions of the Messenger of Allah. Should you all be equal in these respects then the oldest of you shall be

appointed[1]. In the mosques, the Imams are well-known and they lead the prayer, but they must be chosen with care.

After choosig the Imam, he goes forward to perform the prayer with you and stands in front of you in the center of the row. Then he looks at the row in which the congregation is formed and straightens it out. (Straightening the row is one of the finer points of the ritual of the prayer)[2]. After the second call the imam says the Words of Gralness and performs the prayer. You say five words of Greatness after him. Aperson who is

(1) Related by Muslim (No. 673) from Aby Mas'oud Al-Ansary.

(2) Related by Al- Bukhari (No. 723) and Muslim (No. 433) from Anas.

- Also related by Al- Bukhari (No. 722) and Muslim (No. 435) from Aby Huraira.

- Also related by Ahmed (3/322), Abu Ya'la (No. 2168) and Al- Tabarani (No. 1744) from Jabir.

being led in prayer does not follow the Imam's recitation of the Qur'an except for the Opening Verse. He follows the Imam in the movements of the prayer, bows after him, stands up from the pow after him, prostrates himself after hi, and so on until the end of the prayer. The Imam says the Words of peace and the congregation repeats them after Him. It is forbidden for a person being led in prayer to do anything before or even at the same time as the Imam.

The Imam recites aloud those parts of the prayer which are recited aloud and recites the other parts to himself. but those who are led in prayer recite only the Opening Verse and that at all times to themselves.

Congregational prayer may be held with only two people even though one of them is a child or a woman . If you wish to perform the prayer and there is only one other person with you, the one who is to be led stands to the right of the one

who is leading but not behind him . If another person comes, to follow your example, the person being led should move backwards, the third person joining him so as to form a row, with the Imam between them. If those who are following do not know the rule and form up on the right and left of the Imam, he should take them by the arm and push them back so as to form a row behind him. If a person following the Imam is his wife or sister, she must stand behind the Imam and not to his right . It is permissible for boy to be chosen to lead the men in their obligatory prayers provided he recites the Qur'an better than they or if he is better versed in theology than they.

He who accomplishes one rak'a with the Imam has attained the benefit of the congregational prayer . If he has omitted any part of the prayer with the Imam he performs it after the Imam has said the words of Peace . So if you

have missed anything, when the Imam completes the prayer and says the Words of Peace, do not do so but stand up and complete the rak'as which have been missed . It is required by tradition that the Imam shall be brief in performing the prayer because the congregation contains those who are weak, or aged, or who have urgent physical needs.

Shortening the prayer is achieved only by what is recited after the Opening verse and not in the bows, prostrations, and elevations which must be carried out without haste, for not performing them properly diminishes the prayer. The way in which some Imams and some people rush through the prayer today, bobbing up and down like hens pecking at the ground, is unlawful and renders the prayer viod. If it is divested of humility it is void, and the goal which it has hoped to achieve is thereby missed.

It not permitted for a man to perform the prayer standing alone behind the row. If he comes to perform the prayer and finds the row full and can find no place in which to enter it, he must gently draw[1] a man from the last row to stand with him and together form a last row . The prayer of whomever prays alone behind the Imam is void .

It is not permitted for a person spoken of as immoral or ignorant or who is disliked by the Al-lahfearing, to lead the people in prayer . Such a person should stand apart to permit someone who is more knowledgeable , upright , and Al-lahfearing to come forward . Only a person who is worthy may be appointed Imam , for the

(1) This is not good view (incorrect) because the chain of authorities (Isnad) which going right back to the source of the tradition is very weak.

- Please see Al- Da'efa (No. 921, 922), Al- Erw'a (No. 541) and Tamam Al-minna (P. 285, 286) .

Imams are our earthly link with our lord . We would do well, therefore , to choose our representative from the best fo those among us so that we will stand with sinceritu before Allah no our behalf .

Ibn Umar tells us that Allah's Messenger said "Let your Imams be the best among you for they are your representatives between you and your lord"[(1)]. And Al-Hakim quotes the prophet as saying: " If you wish to be made happy by having your prayer accepted, then your Imams should be the best among you, for they are your representatives between you and your lord".[(2)]

---

(1) Very weak. Related by Al- Darqutni (2/87- 88) and Al-Bayhaqui (3/90) from Ibn Umar, with a very weak rendering of transmission. Please see Al- Da'efa (No. 1822).

(2) Related by Al- Tabarani (No. 777), Al- Darqutni (2/88), Al- Hakim (3/222) and others from Marthd Ibn Abi Marthd. Al-Ghanwy, with aweak rendering of =

XV . prayer during a Journey: صلاة السَّفَر

﴿ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (١٨٥) ﴾

[البقرة] .

" Allah intends every facility for you; He does not want to put you to difficulties . (He wants you) to complete the prescribed period, And to glorify Him. In that He has guided you; And perchance ye shall be grateful " (Q.2:185)

Islam is always like this. Allah does not impose discomfort upon anyone nor does He make commands unless they are capable of being carried out. Because of the hardships which hace to be endured duing a jouney, Allah has permitted that four rak'as be reduced to two. Some of the genuine tradition hold that the prayer which requires two rak'as shall be of two rak'as. This has become established for a journey

= transmission. See Al- Da'efa (No.1823).

but the number of rak'as is increased again when you are settled.[1] Therefore, if you are travelling , shorten the noon prayer to two rak'as instead of four and likewise the afternoon and evening prayers . But the sunset and morning prayers remain as they are and are not shortened.

The voluntary and trditional prayers may be shortened to two rak'as only for the Morning prayer and the Separate prayer. Shortening the prayer is a dispensation and gift form Allah to the worshippers who fear Him and they must accept the gift, for God "wants you to accept His gifts as he wants you to accept His adjurations".[2] You are therefore required to

---

(1) Related by Al- Bukhari (No. 350) and Muslim (No. 685) from Ai'sha.

- Also related by Muslim (No. 687) from Ibn Abbas.

(2) Related by Al- Bazzar (No. 990), Ibn Hebban (No. 913-Mawared), Al- Tabarani in the large (No. 11880, 11881), Abu No'aim (6/276) and others from Ibn Abbas.

Please see Erw'a Al- Ghalil (No. 564).

shorten the prayer while travelling and this is an obligatory duty. There is no difference whether you are travelling by air, by car, by ship, by train by camel, or on foot. All those forms are called travelling and in all of them the prayer is shortened without distinction as to the mode of travel.

Shortening of the prayer of the prayer lasts as long as the person is travelling. When he takes up residence in a country he should then complete the prayer with four rak'as but there are various views as to wht constitutes a period of residence during which time the prayer is performed in full. The Imam Al-Shafi'i said: "If he intends to stay in a place for four days, his journey ends with his arrival and the day of departure should not properly be reckoned (As part of the term of residence)". Abu Hanifa said: "He continues to be a traveller unless he intends

to stay in a town or village for fifteen days or more."

According to others, he may use the shortened form of prayer all the time unless he decides to stay permanently.

During the war with the Hawazin, in the year of the conquest of Mecca, the Prophet shortened his prayer for eighteen or nineteen days.[1] If a man arrives at a twon but does not intend to staye in it for any specific period saying, "I will leave tomorrow or the day after," Then delays his departure because it is not convenient to leave, his prayer continues to be shortened even though this state of affairs continues for years. If a man returns to his own country from a journey, he performs the prayer in full even though he does not intend to stay there. If a person should miss

(1) Related by Al- Bukhari (No. 1080) from Ibn Abbas.

a prayer during a journey he performs two rak'as in his residence. For example, if a person from Baghdad was in Egypt when the time for the noon prayer arrived but was unable to perform it because of his preoccupation with his journey, then boarded an airplane to Baghdad which he reached after the afternoon prayer, he would perform two rak'as for the noon prayer and four rak'as for the afternoon prayer. The reverse applies also, in that a person missing the prayer in his residence must perform four rak'as on his journey.

There are differing views as to what should be the period of the journey before the rules apply. Some say it should be three days and nights by camel or on foot and others say differently. The opinion of the scholars in Tradition is that there is nothing which specifies the length of the journey during which the traveller shortens the prayer. One must refer to what is defined as a

journey in Language and in law. The holy verse sayes:

﴿ وَإِذَا ضَرَبْتُمْ فِي الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلاَةِ ﴾ [النساء : ١٠١].

"When ye travel through the earth there is no blame on you if ye shorten your prayers." (Q.4:101).

"Traveling the road" holds true for every journey except going a walk or a picnic during which the prayer is not shortened. The tradition of Shu'ba is related from Yahya Ibn Yazid Al-Hona'i":

"I asked Anas about shortening the prayer and he said, The messenger of Allah, if he went three miles[1] or three parasangs[2] used to perform the

---

(1) Not the modern measure. The mile refarred to was equal to 4.000 cubits or approximately 1250 or 1848 metres depending on the country.

(2) A parasang is about 3.14 miles (modern measure).

prayer with two rak'as." [1]

The traveller may not shorten the paryer until he has left the town with it's suburbs and gardens completely behind him. A traveller may perform the prayer as the Imam of the residents where he is travelling in which case he performs two rak'as then says the Words of Peace, the residents completing the full prayer by themselves. It is desirable that such an Imam should say to the residents, after saying the Words of Peace;

أتموا صَلاتَكُمْ فَإِنَّا قَوْمٌ سَفْرٌ

"Complete your prayer for I am a traveller."[2]

It is also permitted for a traveller to perform the prayer behind a resident, following his

---

(1) Related by Muslim (No.691).

(2) **Mawkuf**. (it is a tradition going back only to a companion).

Related by Malik in Al- Muwatte' (1/149), Abdell Rassaque (No. 4369, 4370, 4371), Ibn Aby shaybah (1/383) and others from Umar, his said.

example. He may shorten [1] the prayer or carry it out in full as does the Imam and the congregation. It is better to perform the prayer in full because what has been previously established in the Musnad of Ahmad as related by Ibn 'Abbas, He was asked "Why should the traveller perform two rak'as if he is alone and four if he is with the Imam?" He answerd "That is the tradtions.[2] "

Ibn 'Umar, as related by Muslim, said, "If I am with the Imam I perform four rak'as. If I am praying alone I perform two."[3]

XVI. Joining prayers together:الجمع في الصلاة

A traveller may perform two prayers together

(1) The correct view that is the second one. (that the traveller perform the prayer in full behind a resident).

(2) Related by Ahmad (1/216), Abu Awana (2/340), and others with a good rendering of transmission.

- Also see Muslim (No. 688), Al Nasa'i (3/199/ No. 1443, 1444), Ahmed (1/226, 290, 337, 369) and others.

(3) Related by Muslim (No. 694).

at the same time. He may, for example, join the noon prayer and the afternoon prayer, delaying the noon prayer until the time comes for the afternoon prayer and performing both of them together at the latter time. Each prayer is separate from the other. In this example the afternoon prayer would be berformed first followed by the noon prayer. He makes only one call for both prayers but makes separate Second Calls for each prayer. This is called the Joining of Lateness. In the Joining in Advance, the afternoon prayer might be Joined to the noon prayer and performed at noon or the evening prayer might be brought forward to the time of the sunset prayer. There is disagreement between the religous jurists regarding the latter type of joining but the correct ruling is that it is permitted. Both types of joining are permitted when there is need for them.

Imam Ahmad and others relate the tradition

that the Prophet, at the time of the raid on tabuk, if he was starting out before the sun began to decline from it's zenith, used to postpone the noon prayer until the afternoon prayer and perform them both together. If he was starting out after the sun began to decline, he would perform the noon prayer and the afternoon prayer togehter and then go. (1)

Imam Ahmad quotes Ibn Abbas to the same effect and adds to it the joining of the sunset prayer and the evening prayer.(2)

---

(1) Related by Ahmed (5/241, 242), Abu Da'ud (No. 1220), Al- Tirmidhi (No. 553), Ibn Hibban (No. 1456, 1589 - Al-Ehsan), Al- Darqutni (1/392- 393), Al-Hakim in Ma'rfa (P. 119- 120), Al- Bayhaqui (3/163), Al- Baghawi in Sharh Al-Sunna (No. 1042) and others from Mu'adh.
- See Erwa'a Al Ghalil (No. 578).

(2) Related by Ahmed (1/367- 368), Abdell Rassaqu (No. 4405), Al Darqutni (1/388), Al- Bayhaqui (3/163, 164) and others from Ibn Abbas. Please see Al Erwa'a (No.579).

The only prayers which may be joined are the noon and afternoon or the sunset and evening prayers. Joining the morning and the noon prayres for example, or the sunset and the afternoon prayers is not allowed. Joining is restricted to those prayres which consist of four rak'as and was so ordained to relieve the lot of the people.

❑ ❑ ❑

XVII. The Friday Prayer: صلاة الجمعة

A. GENERAL:

Islam is great social religion. It fosters and demands that people meet. It abhors and shuns disunion. Not only does it give Muslims every opportunity to get to know each other and to be on intimate terms with each other but indeed commands that they shold do so.

Friday is a glorious day in Islam. It is the finest day on which the sun rises and is a feast day for Muslims. It is the day in which they remember Allah and glorify Him. In this great weekly meeting they gather in His houses, leaving aside all worldly affairs, in order to carry out their religious obligations, to listen to the sermons of the preachers, and to receive spiritual guidance from the learned.

The Friday sermon is a lesson is which the preachers deal with the daily problems of

society. New problems constantly appear which demand from Muslims enlightenment from the torch of Islam. These problems affect every facet of their lives. In this way those who are closely tied to their religion retain their renown and distinction and remain so as long as they are pious and Allahfearing.

Performance of the Friday prayer is one of the obligations imposed by Allah as is made clear in the holy Qur'an:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (٩) فَإِذَا قُضِيَتِ الصَّلاةُ فَانتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ (١٠) ﴾ [الجمعة]

"O ye who believe, when the call is proclaimed to prayer on Friday, hasten earnestly to the rememberance of Allah, and leave off business. That is best for you if ye but knew, and When the prayer is finished, then may ye

disperse through the land, and seek of the bounty of Allah, and celebrate the praise of God often that ye may prosper". (Q. 62:9- 10)

It is an obligatory duty for every adult and free Muslim who is in residence. It applies to erery group of people who live together even though they live in the smallest hamlet.

Many traditions concerning the Messenger of Allah and the Friday prayer have come down to us, such as "He who stays away from it should be consumed by fire." [1] He performed the duty constantly from the time Allah ordained it until his death.[2] Concerning prohibiting the abandoning of the practice, he said from his pulpit:

"Let people desist and refrain from neglecting

(1) Related by Muslim (No. 652) from Ibn Mas'oud. Please see Fat'h Al- Bary (2/127, 128).

(2) Please see Al- Erw'a (No. 594).

the Friday prayers else Allah will make their hearts inaccessible and they will be among those who are ignored."[1]

He also said:

"He who deliberately neglects three Friday prayers, Allah will make a mark on his heart." [1]

In his sermon on the day when the Friday prayer was made obligatory, he said:

"Let it be known that Allah has prescribed the Friday prayer for you on this spot, on this day, in this month, in this year, intil the Day of Judgment. Whoever neglects it during or after my lifetime even though he has an Imam who

---

(1) Related by Muslim (No. 865) from Ibn Umar and Abu Huraira.

(2) Related by Abu Da'ud (No. 1052), Al- Tirmidhi (No. 500), Al-Nasa'i (3/88/ No. 1369), Ibn Maja (No. 1125), Ahmad (3/424, 425), Abu Ya'la (No. 1600) and others, from Abi Al- Ga'ed Al- Damury, with a good rendering of transmission.
please see sahih al- Targhib (No. 726- 734).

abstains and strays from the right path, who disdains and rejects Allah's ordinance, may Allah grant him no reunification. Neither will his affairs be blessed. There shall be no prayer for him, no almsgiving, no pilgrimage, no fast. There will be no righteousness in him until he repents. To whomsoever repents to Him will Allah restore His grace and favor." (1)

B. How to perform the friday prayer?

كيفية صلاة الجمعة؟

The Friday prayer is only permissible in the mosques wherein Muslims congregrate and there their Imam preaches to them, giving them advice and spiritual guidance. The time for the Friday prayers is the time of the noon prayer although some have it that it is permitted before the sun

(1) Very weak. Related by Ibn Maja (No. 1081), Al-Uquaily (2/298), Abd Ibn Homaid (No. 1136), Abu Ya'la (No. 1856), Al- Bayhaqui (3/90, 171) and others from Jabir, with a very weak rendering of transmission.

has reached it's zenith. It is required by tradition that on Friday you should bathe and perform the total ablution, that you should put on sweet smelling perfumes, and wear your best and cleanest clothes, then with tranquility and dignified bearing, betake yourself to the mosque.

On enterning mosque one should say,:

"O Lord, open to me the gates of Your mercy."[1] Before you sit down to await the prayer, perform two rak'as as a traditional greeting to the mosque. The Prophet said, "If any one of you enters the mosque do not sit until you have performed two rak'as."[2] After this be seated and listen to the recitation of the Qur'an, meditating on the meaning of the verses. If there is no-one reciting the Qur'an, you can do no better than to sit down quietly, contemplating

(1) See page (No. 152).

(2) Related by Al- Bukhari (No. 444, 1163), Muslim (No. 714) from Abi quatada.

and remembering Allah. When the time comes to perform the prayer the muezzin makes the call, the recitation ends, the worshippers arise and offer up two or four[1] voluntary rak'as to Allah before the preacher mounts the pulpit. These rak'as on Friday are voluntary and are not required or confirmed by tradition as some people think. Voluntary rak'as are desirable at all times, but while the Prophet use to encourage them on Fridays, it was not specified or demanded that they be performed. The learned men of Islam say that voluntary rak'as are permitted before the Friday prayer as long as the Imam has not appeared; but once he has appeared there must be no praying and no speaking.

At the end of the voluntary prayer one observes the preacher going up to the pulpit. In

(1) It is not established in the traditions.

front of him the muezzin makes the Call to Prayer and you answer him. You must then devote your whole attention to the sermon. You are forbidden to speak during the sermon even though you only say "Shush!" to the person beside you, otherwise the prayer will be void. Whoever speaks has not performed the Friday preyer.(1)

When the two sermons are finished- which the preacher separates by sitting down between them- he comes down from the pulpit, the Second Call is made, and he performs the obligatory Friday prayer of two rak'as as the

---

(1) Related by Al- Bukhari (No. 934) and Muslim (No. 851) from Abi Huraira .

- Also related by Abu Da'ud (No. 347), Ibn Khosaima (No. 1810) and others from Ibn Amru, with a good rendering of transmission.
- Also related by Abu Da'ud (No. 1051) and Ahmad (1/93) from Aly Ibn Abi Talib.

Imam, the congregation following him. The Friday prayer is exactly the same as the obligatory morning prayer, differing only in the Resolve. In the morning prayer you state your intention of performing the Morning Prayer, whereas on Friday you state your intention to perfrom the Friday Prayer.

At the end of the two rak'as the Imam sayes the Words of Peace and the worshippers say them after him. After this the traditional Friday "Following Prayer" is performed. This may be done either in the mosque or upon your arrival home. It consists of four rak'as. Tradition holds that the Prophet said, "If any one of you performs the Friday prayer, let him perform four rak'as after it."[1] It has also been related that it should be only two rak'as.[2]

---

(1) Related by Muslim (No. 881) from Abi Huraira.

(2) Related by Al- Bukhari (No. 937) and Muslim (No. 729, 882) from Ibn Umar.

The traditional rak'as of the Following Prayer complete the obligations, traditional requirements, and proprieties of the Friday prayer. Afterwards people may go their own way in search of Allah's grace and favor.

Almighty Allah said:

﴿ فَإِذَا قُضِيَتِ الصَّلاةُ فَانتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ (١٠) ﴾ [الجمعة]

"And when the prayer is finished, then may ye disperse throught the land and seek of the bounty of Allah, and celebrate the praise of Allah often that ye may prosper." (Q. 62:10)

❑ ❑ ❑

XVIII. The prayer of the two feasts:

صلاة العيدين:

1. The Prayer of the Feast of the Breaking of the Fast.

2. The prayer of the Feast of Immolation.

Each of these prayers consists of two rak'as during which the Imam recites aloud. There is no Call to Prayer and no Second Call. No prayers of any kind are said before or after them and the time to perform them is from twenty minutes after sunrise until noon.

A. The prayer of the feast of the breaking of the fast (AL- FITR) : صلاة عيد الفطر

Following the obligatory fasting of the blessed month of Ramadan, Muslims celebrate with the Feast of the Breaking of the Fast which lasts three days. They welcome this feast with private prayer, and by giving praise to Almighty Allah.

After a Muslim has performed the Morning Prayer on the first day of Shawwal (شهر شوال) he goes to the mosque, having first carried out the total ablution,(1) dressed himself in his best clothes, purified himself, perfumed himslf, and broken his fast even though only with a few dates.(2) All these things follow the tradition of the Prophet during the Feast. He enters the mosque, sits down without performing any prayer whatever, and listens to the recitation of the holy Qur'an(3) until the sun rises. When the sun has been risen for twenty minutes and is

---

(1) The tradition traced to the prophet is very weak. But Al- Bayhaqui (3/278) Relates it with a sound rendering of transmission from Aly (Mawkuf).

Also related by Malik (1/177) and Al- Bayhaqui (3/278) from Ibn Umar.

(2) Related by Al- Bukhari (No. 953) from Anas.

(3) No. but he says the words fo Greatness.

clearly visible, that is the time for the prayer of the Feast.

The Imam stands up to perform this blessed prayer[1] with the people. The people form themselves into rows which he straightens. He then sayes the words of Greatness and the people say them after him. Then all recite the Opening and Facing Allah prayer to themselves. After this the Imam says the Words of Greatness (الله أكبر) Six times,[2] with the congregation repeating after him, on each occasion rasing his hads to his ears, then putting them together on his chest. The congregation follows lidewise. Between each recitation of the Words of Greatness they all

(1) It is recommended that the Imam explain how this prayer is performed before it start because being performed only twice a year it may bethat many people are not very sure how to perform it.

(2) S'ee Ma'erefet Al Sunan wa' AL-Athar (5/67- 75), Erwa'a Al-Ghalil (No. 639), Zad Al- Ma'ad (1/443) and others.

recite to themselves the words:

«سُبْحَانَ اللهِ، وَالحمدُ للهِ، وَلا إلهَ إلا اللهُ، واللهُ أكْبَرْ»

"Glory be to allah. Thenks be to Allah. There is no god but Allah. Allah is Great." (1)

These Words of Greatness, totalling seven in all, are completed before the recitation of the Qur'an begins. The Imam then recites the Opening Verse aloud and it is recommended that he should recite the whole of the cahpter beginning [الأعلى] ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى ①﴾ "glorify the Name of thy Guardian Lord, the Most High"(2) after it. He then bows and makes two prostrations in the customary way for greatness five times, separating each by the words:

«سُبْحَانَ اللهِ، وَالحمدُ للهِ، وَلا إلهَ إلا اللهُ، واللهُ أكْبَرْ»

(1) See Al- Erwa'a (No. 642) and Tamam Al- Minna (P. 349- 350).

(2) LXXXVII. The tradition related by Muslim (No. 878).

"Glory be to Allah. Thanks be to God. There is no god but Allah. Allah is great."

He then recites the Opening Verse aloud and it is recommended that he should recite the whole of the chapter beginning ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾ "The Disaster."(1)

After this he bows and prostrates then sits back to say the Words of Witness and recite the whole of the Words of Greeting. He concludes the prayer with the Words of Peace followed by the words of Greatness in which he is joined by the congregation sayeing:

«الله أكبر، الله أكبر، الله أكبر، الله أكبر

لا إله إلا الله والله أكبر، الله أكبر ولله الحمد»

"Allah is great, Allah is great, Allah is Great, Allah is great. There in no god but Allah and Allah is great. Allah is great. Praise be to Aalh."

(1) CI. The tradition related by Muslim (No. 878).

These words end the prayer. [1]

The preacher then climbs up to the pulpit to deliver the festival sermon. This should be a serious address concerning the meaning of the Feast and should deal with how Muslims should be loyal and sincere towards each other during the Feast, forbearing, exchanging visits, and rendering assistance to each other. It should deal with piety, the performance of good deeds, obedience to the All- Merciful and All-Compassionate, and the abandonment of discord, hypocrisy, inequity, and disobedience. It's message should encopass all the sublime ideals expressed by Islam, the entursting of the realization of these ideals to Muslims, and their adherence to it's values.

At the end of the sermon the preacher comes down from the pulpit and shakes hands with the

(1) These words is not established in traditions.

congregation and everyone exchanges greetings and expressions of joy.

B. The prayer of the feast of immolation (AL-ADHA): صلاة عيد الأضحى

The prayer of the Feast of Immolation is exactly the same as the Prayer of the Feast of Breaking the Fast in the Words of Greatness, the recitations, and the form it takes. The only difference is in the Resolve; in one you resolve to perform the Prayer of the Feast of the breaking of the Fast, in the other you resolve to perform the prayer of feast of Immolation.

In the Feast of the Breaking of the Fast there is no need[1] to say the Words of Greatness of leaving one's house for the mosque, but in the Feast of Immolation, it is required by tradition

(1) No, the words of Greatness is required by tradition in both two Feasts, Feast of breaking of the fast and in the feast of immolation (Al- Adha and Al- Fiter).

that you say them from the time of leaving your house until your arrival at the mosque.

Important note: فائدة مهمة

The distinguished Imam are all in agreement with what I have told you regarding the prayers for the two feasts with the exception that they differ concerning the exact number of times the Words of Greatness should be recited due to variations in pertinent evidence. The pattern most widely known and for which the evidence is strongest- and the opinion held by most Imams- is that which I have written above, that is, seven times in the first rak'a and five times in the second.

This may be compared with the view held by the Hanafis who say the Words of Greatness four times, plus once before the recitation in the first rak'a and three times in the second rak'a after the

Opening Verse and the cahpter of the Qur'an come to an end. They say the Words of Greatness for the bow. Every time they say the words during the two feasts the Imam and the worshippers raise their hands. Both methods are correct and are based upon evidence.

❑ ❑ ❑

XIX. The funeral prayer (janaza): صلاة الجنازة

Islam respects a Muslim be he alive or dead. If a Muslim dies the religion commands us to bathe him, perfume him, wrap him in a shroud, pray over him, take him to his final resting place, bury him, and invoke a blessing over him.

The prayer for the dead is a collective obligation. If it is performed by some, the others will be absolved of sin. It is a mercy and honor for the dead person and takes the following form.

The deceased is laid pointing towards the Ka'ba. The Imam stands at the head and shoulder of the deceased if he is a man and at the waist if it is the funeral of a woman. the worshippers stand to the right, the left, and behind him. The Imam says the Words of Greatness four times and raises his hands on each occasion. The worshippers say them with him.

A. The first words of greatness:

التكبيرة الأولى:

The Imam and the congregation recite, to themselves, the private prayer of the opening and facing Allah,(1)

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِك ، وَتَبَارَكَ اسْمُكَ ، وَتَعَالى جَدُّكَ ، وَلا إلهَ غَيْرُكَ».

The Opening Verse (الفاتحة) and some other verses.

B. The second words of greatness:

التكبيرة الثانية :

The worshippers recite the Words of Abraham which are contained in the last Words of Witness of the Words of Greeting. They are:

«اللَّهُمَّ صَلِّ عَلى مُحَمَّد وَعَلى آل مُحَمَّد كَما صَلَّيْتَ عَلَى إبْراهيمَ وَعَلى آل إبْراهيمَ ، وَبَارِكْ عَلَى مُحَمَّد وَعَلَى آل مُحَمَّد كَما بارَكْتَ عَلَى إبْراهيمَ وَعَلَى آل إبْراهيمَ فَي العالمينَ إنَّكَ حَميدٌ مَجيدٌ». (2)

(1) Please see page (103) .

(2) See page (124).

"O Lord, bless Muhammad and his family as You bless Abraham and his family. Give Your blessing to Muhammad and his family as You gave Your blessing to Abraham and his family in the two worlds. You are the most praised, the most wonderful."

C. The third words of greatness:

التكبيرة الثالثة

Each one sayes separately this private prayer:

«اللَّهُمَّ اغفرْ لحيّنا ومَيتّنا ، وَشَاهدنَا وَغَائبنا وَصَغيرنا وكَبيرنا ، وَذَكَرنا وأُنثانا ، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فأَحْيِهِ عَلَى الإسْلام وَمَنْ تَوَفَّيْتَهُ فَتَوفَّهُ عَلَى الإيمَانِ». [1]

"O Lord, forgive us who are alive and those who are dead, we who are present and those who are absent, our young and our old, our men and our women. O Lord, he among us to whom You

(1) Related by Abu Da'ud (NO. 3201), Al- Tirmidhi (No. 1024), Ibn Maja (No. 1498) and others from Abi Huraira.
- Please see Ahkam Al- Ganayes (P. 124).

have brought life, let him live as a Muslim. He who You have caused to die, let him die in the Faith."

D. The fourth words of greatness:

التكبيرة الرابعة :

They say this traditional private prayer:

«اللَّهُمَّ لا تَحْرِمْنَا أَجْرَهُ ولا تَفْتِنّا بَعْدَهُ ، وَاغْفِرْ لَنا ولَهُ». [1]

"O Lord, do not deny us the reward which is his. Do not expose us to temptation after his death. Forgive us and forgive him."[1]

Thes Imam concludes the funeral prayer with the Words of Peace, moving his head form right to left saying:

السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ

---

(1) Related by Abu Da'ud (No. 3201), Ibn Maja (No. 1498) and others from Abi Huraira. The tradition is authentic without the last words (Forgive us and frogive him).

- Please see Ahkam Al- Ganayes (page 123- 125).

"Peace and the Mercy of Allah be upon you."

After the prayer, the deceased is carried to his final resting place, escorted with dignity, respect and private prayer. At his final resting place it is required by tradition that those at the funeral should repeat the private prayer for the dead asking on behalf of the deceased for Allah's forgiveness, mercy, pleasure, and steadfastness when, alone, the two angels question him about his Lord, his religion, and his Prophet.

At the funeral, the prophet said:

"Seek forgiveness for your brother and ask for steadfastness for him, for he is being questioned." (1)

---

(1) Related by Abu Da'ud (No. 3321), Abd Allah Ibn Ahmad in the "Zohd" (2/42), Ibn Al- Sunny (No. 585), Al-Hakim (1/370) Al-Bayhaqui (4/56) and others from Usman Ibn Affan, with a good rendering of transmission.

At this time we also ask Allah to inspire us to give the correct answer when we are put to the question, for all must taste death. We ask Allah to have compassion for us in our exile in this world and at the time of our death, in the loneliness of the grave, and when we stand before Him. We ask Him to make easy for us the agony of death. He is All Forgiving, All Merciful.

❑ ❑ ❑

XX. The prayer for allah's guidance (lsstikhara): صلاة الاستخارة:

In all his affairs the Muslim seeks the help or power of his Exalted Lord. If something should happen to him he takes refuge in the prayer in which his soul is comforted and his anxieties eased. If he must make and important decision, he turns to the prayer to seek Allah's guidnce. If Allah guides him to the action, he goes forward with it, being unconcerned with the outcome, for Allah is with him. But if Allah guides him to abandon his project for another, he thinks no more about it.

The Prayer for allah's Guidance is one of Allah's blessings. In it the worshipper faces his Lord, seeking His guidance and asking from Him that which will be to his advantage, that which Allah would choose for him and that which

would be in his best interest.

It is a matter of tradition that the prophet customarily taught his Companions the private Prayer for Guidance just as he taught them the verses of the Qur'an. If a Muslim is preparing to embark on and important task, he should pray about it and ask the guidance of his Lord. He should do as his Lord directs him, whether it means to follow or to abandon his course. The proper manner in which to perform the Prayer for Guidance is to recite two rak'as in addition to the obligatory duties and then, at the end of the prayer to recite the Words of Peace follwed by the private prayer for guidance. Finally, one states that which he desires, and then searches his heart. If the answer is favorable to the matter, he should proceed with it; however, if the answer is that he should abandon it, he should do so. A Muslim never gives up something for Allah

but that it is replaced with something better. Here is the tradition of the Messenger of Allah in which he instructs us in the Prayer for Allah's Guidance:

قَال عليه الصلاة والسلام : «إذا هَمَّ أحَدُكُمْ بالأمْرِ فليَركَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الفَرِيضَةِ» ثُمَّ ليَقُلْ : اللَّهُمَّ إنِّي أَسْتخيرُكَ بعلمكَ وأَسْتَقْدِرُكَ بقدْرَتكَ وأَسْأَلُكَ منْ فَضْلكَ العظيم ، فإنَّكَ تَقْدِرُ وَلا أَقْدِرُ ، وَتَعْلَمُ وَلا أَعْلَمُ ، وَأَنْتَ عَلامُ الغُيُوبِ اللَّهُمَّ إنْ كُنْتَ تَعْلمُ أَنَّ هَذا الأَمْرَ (وَيُسَمِّي الأَمْرَ الَّذِي هَمَّ بِفعْله) خَيْرٌ لي في دِيني وَمَعَاشِي وَعَاقِبَةَ أَمْرِي، ـ أَو قال: عَاجِلِ أَمْرِي وآجله ـ فَاقْدُرْه لي ، وَيَسِّرْهُ لي ، ثُمَّ بَارِكْ لي فِيه ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هذا الأَمْرَ (وَيُسَمِّيه أَيْضًا) شَرٌّ لي في دِيني وَمَعَاشِي ، وَعَاقِبَةَ أَمْري ، ـ أَوْ قَالَ: عَاجِلِ أَمْرِي وآجله ـ فَاصْرِفْهُ عَنِّي وَاصْرِفْني عَنْهُ، وَاقْدُرْ لي الخَيْرَ حيْثُ كانَ ثُمَّ أَرْضِني به» . [1]

"If any one of You is concerned about a matter of importance, let him perform two

(1) Related by Al- Bukhari (No. 1162) from Jabir Ibn Abd Allah.

rak'as other than the obligatory ones. Then let him say:

"O Lord, I seek Your guidance, Your knowledge; I ask you to decide for Your glorious favor, for You decree and I do not. You know and I do not. Your are He who knows the invisible.

'O Lord, You know that this matter (and here he states the matter which concerns him) is of benefit to me in my religion, in my livelihood and in it's outcome (or he says 'hasten the matter and it's outcome'). Decide it for me and make it easy for me; then bless me in it. And if You know that this matter (and here he names it again) is bad for me in my religion, in my livelihood, and in it's outcome (or say 'hasten the matter and it's outcome'), turn it from me and divert me from it. Decree good for me wherever it may be and make me pleased with it."



XXI. The prayer for the eclipse of the moon and the eclipse of the sun:

صلاة خسوف القمر وكسوف الشمس:

Islam has given us a fine sense of propriety. It has taught us to take refuge in Allah whenever something happens to us. We worship Him and we ask Him for help and assistance. We rely on Him and leave Him to decide what shall be done and how it shall be done.

The eclipses of the moon and the sun are two natural phenomena which frequently cause dismay and unrest in those who witness them. For this reason it is the tradition of Islam to perform a special prayer for these phenomena to which the faithful resort in order to confide in their Lord. They recite from His Book, and through this prayer and through confiding in Allah, calm their souls. Afterwards they listen to the sermon in which the preacher speaks of the

lesson to be learned from these manifestations. He draws the Attention of the unmindful to the greatness of the Creator and how He is unrestricted in the universe by His power to act in any way He wishes. "The sun and the moon are some of his signs." He does not have to answer for what He does, but they do.

A. THE REASON FOR THE PRAYER FOR THE ECLIPSE: سبب صلاة الكسوف:

The prayer for the eclipse was prescribed during the last years of the Hijra. At that time Ibrahim, the beloved son of the Prophet, died. On the very same day there was an eclipse of the sun and some people said that the sun had been eclipsed because of the death of Ibrahim.

This rumor spread until it came to the ears of the Prophet who moved promptly to suppress the heresy and to explain the tuth of such a disconcerting matter. Here is the agreed

upon tradition of Al-Mughira:

"There was and eclipse of the sun during the time of the Messenger of Allah on the day that Ibrahim died. The people said, 'The sun has been eclipsed because of the death of Ibrahim. The Prophet said, 'The sun and the moon are two of Almighty Allah's sings which are not eclipsed because of the death of anyone, nor for his being alive. If you see and eclipse make a private prayer to Almighty Allah and perform the prayer until it has passed."(1)

B. HOW TO PERFORM THE PRAYER OF THE ECLIPSE: كيفية صلاة الكسوف

The Prayer of the Eclipse of the Moon and the Eclipse of the sun differ in form from the other prayers. It consists of two rak'as which are, preferably, performed in congregation although

(1) Related by Al-Bukhari (No. 1043) and Muslim (No. 915).

a person is permitted to perform the prayer alone. When it is performed in congregation the Imam makes his recitations aloud and at the end of the prayer preaches a short sermon in which he speaks of the lesson to be learned from situations of this nature.

The prayer begins with the Words of Greatness, then the recitaion of the Opening Verse followed by a recitation of an uncomplicated and preferably long passage from the Qur'an. This is followed by a bow after which he stands erect and continues with the recitation, before the prostration. After this further recitation, also of an uncomplicated nature, he bows again. He then straightens up and goes on to make his prostration. Each rak'a consist of two bows and two prostrations and this he does in both the first and second rak'as.

Here is the tradition of A'isha. It is one of the

genuine traditions on which both al-Bukhari and Muslim are agreed. A'isha said:

"There was and eclipse of the sun during the lifetime of the Prophet. He went to the mosque where he stood and said the Words of Greatness. He set the people in rows behind him and made a long recitation. Then he said the words of Greatness and made a long bow which is less than the first recitation. Then he raised his head and said, 'May Allah hear whoever praises Him. O Lord, Yours is the praise.' Then he stood up and made a recitation which was less than the first. Then he said the Words of Greatness and made a bow which was less than the first bow. Then he said, 'May Allah hear heoever praises him. O Lord, Yours is the praise.' Then he prostrated himself. Then he performed the other rak'a in the same way until he had completed four bows and four prostrations. The sun was revealed before he was finished. He then stood

up and preached to the people. He then praised Allah for what He had made to appear and said, 'The sun and moon are two of Almighty Allah's sings which are not eclipsed for the death of anyone, nor for his being alive. If you see either one of them, hasten to prayer."[1]

Malik, Al-Shafi'i, Ahmad, and a whole host of scholars hold the opinion that congregational prayer is a traditional requirement for the Prayer of the Eclipse, while Abu Yusuf and Muhammad say that congregation is optional. The Iraqis, among whom is Abu Hanifa, say that it is a prayer to be performed alone. It is related in Al-Bahr (from Al- 'Itra) that both methods are correct.

C. CHARITY AND FORGIVENESS:

الصدقة والاستغفار :

May Allah reward our Prophet, the Prophet of

(1) Related by Al-Bukhari (No. 1044) and Muslim (No. 901)

Islam, in greater measure than He rewards the prophet of any other community. He, Allah's blessing and peace be upon him, has let no opportunity pass to further and promote the interests of his community, to seize the opportunity to do good, and to do favor to his people. On the occasion of the eclipse of the moon or the sun the Prophet urged his community to give alms, to remember Allah, to seek frogiveness, and to say the Words of Greatness at this strange phenomenon which is but one of Allah's signs. (1)

A genuine tradition relates that the Prophet said:

"The sun and the moon are two of almighty Allah's sings which are not eclipsed for the death of anyone, nor for his being alive." (2)

---

(1) Related by Al-Bukhari (No. 1044) and Muslim (No. 901) from Ai'sha.

(2) See page (215).

THE END الختـــام

At the end of this book I ask Allah that He make it of benefit to people and that it be given to them without expectation of reward for myself in this life. From it, my aim is to serve my religion. There is no success except in Allah: in Him I place my trust and to Him I turn in repentence.

﴿ رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِن شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (٣٨) ﴾ [إبراهيم]

" O Lord, You know what we do in secret and what we do openly. Nothing in Heaven or Earth can be hidden from Allah."

﴿ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِن ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ (٤٠) رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ (٤١) ﴾

[إبراهيم]

" O Lord, make me and my descendants dutiful in the prayer. O Lord, accept this prayer. O Lord, for give me my sins and those of my parentes and all the faithful on the Day of Reckoning."

Praise be to Allah
Allah Bless the Messenger and
Grant him Salvation his family, his Companions,
and whosoever
invokes Him with prayer
until the Day of
Judgment.

❑ ❑ ❑

Sunna Bookshop

Tel: 00202 - 3900318
Fax: 00202- 3913532
Cairo - A. R. E

INDEX (CONTENTS)

Subject ***Page***

Introduction.....5

CHAPTER ONE
THE PLACE OF PRAYER IN ISLAM AND THE JUDGMENT ON ONE WHO ABANDONSIT

I- Prayer, the pillar of religion.....10
II- The spiritual influence of prayer.....12
III- prayer as a remedy for the heart.....13
IV- unity and equality in prayer.....15
V- The judgment on one who renounces prayer.16
VI- Expectation of the mercy of Allah.....31
VII- Rejected prayer.....36
VIII-Aweak argument.....41

CHAPTER TWO
PREPARATION FOR THE PRAYER

I- The meaning of prayer.....46
II- Preparation for prayer.....51
A- Cleanliness.....52
1- General.....52
2- Clansing the body of impurity.....55
3- How to perform the ritual ablution.....56
4- Wiping the socks.....61
5- Things which invalidate the ablution.....62
6- Total ablution.....63
7- What necessitates total ablution.....64
8- How to carry out total ablution?.....65
9- Purification with earth.....68
- Adescription of the purification.....72
10- Removing dirt.....74

B- The times of prayer....76
1- General....76
a- The Morning prayer....76
b. The Noon prayer....77
c. The Afternoon prayer....77
d. The sunset prayer....78
e. The Evening prayer....79
2- The call to prayer....80
3- Adescription of the call to prayer....82
4- The second call (Iqama)....88
Notes:.... 91
C. Facing the direction of the Ka'ba....94
1- General....94
2- The rule when the direction of the Ka'ba can't be determined....95
3- When the direction of the Ka'ba is not faced?.97

CHAPTER THREE
HOW THE PRAYER IS PERFORMED?

I- General....101
II- The five prayers....117
III- The voluntary prayers....119
IV- **The Morning prayer**....120
a. General....120
b. How the two rak'as are performed?....122
V- **The Noon prayer (zuhr)**....135
a. General....135
b. How to perform the four rak'as?....136
c. Important note....138
IV-**The Afternoon prayer ('Asr)**....138
VII- **The Sunset prayer (Maghrib)**....141
VIII-**The Evening prayer ('Ish')**....142

IX- The Separate prayer......143
X- Some important notes......149
XI- The prostration of forgetfulness?......158
XII- The performing the prayer by one who is sick 160
XIII- **Congregational prayer**......161
XIV- How the congregational prayer is performed....166
XV- Prayer during journey......173
XVI- Joining prayers together......180
XVII- **The Friday prayer**......184
a. General......184
b. How to perform the friday prayer?......188
XVIII- **The prayer of the two Feasts**......194
a. The prayer of the feast of the breaking of the fast (Al- Fitr)......194
b. the prayer of the feast of imolation (Al-Adha)200
- Important **note**......201
XIX- **The Funeral prayer (Janaza)**......203
a. The first words of greatness......204
b. The second words of greatness......204
c. The third words of greatness......205
d. The fourth words of greatness......206
XX- The prayer for Allah's Guidance (Isstikhara)209
XXI- **The prayer for the Eclipse of the moon and the Eclipse of the Sun**......213
a. The reason for the prayer for the Eclipse 214
b. How to perform the prayer of the Eclipse?215
c. Charity and forgiveness......218
THE END......220
CONTENTS......222